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The Living Church

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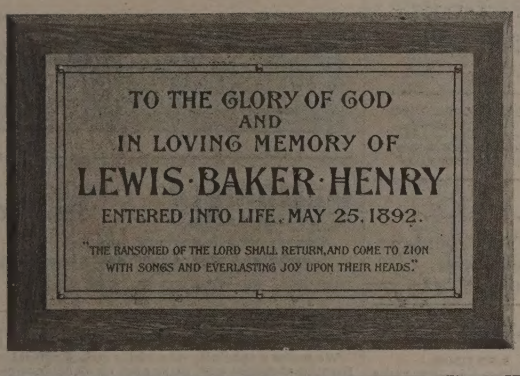
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The Magazines

The Venezuelan and Panama Canal situations are editorially discussed in the *Review of Reviews* for February. In addition to his comments on these very prominent topics of the hour, the editor gives his usual valuable survey of the month's important happenings, at home and abroad. Among the contributed articles there are two character sketches of exceptional interest: "Abram S. Hewitt, a Great Citizen," is the subject of a discriminating tribute from the pen of Edward M. Shepard, the New York lawyer and politician, who knew Mr. Hewitt intimately, while Mr. George Perry Morris reviews the too brief career of Mrs. Alice Freeman Palmer, the former president of Wellesley College and a leader in many intellectual movements. The art treasures of the late Henry G. Marquand, many of which were sold recently in New York at almost fabulous prices, are described in an illustrated article by Ernest Knaufft. The latest developments in wireless telegraphy are recounted by Prof. A. Frederick Collins, while Mr. Thomas C. Martin describes the new Pacific cable lines —the all-American and the all-British. Prof. Frank A. Wilder gives much interesting information about the coal deposits of our great Northwest. The fullest statement yet published of the impending land reforms in Ireland is furnished by Mr. Walter Wellman, who has just returned from that country. The recent Taff Vale Railway decision in England on the rights and liabilities of labor unions in connection with strikes is reviewed by Mr. A. Maurice Low. "Some Taxation Problems and Reforms" is the subject of a comprehensive article by Secretary Commons of the National Civic Federation. "Some Cartoon Comments," "Leading Articles of the Month," and the other regular departments, round out the number.

Another of the great features which are to distinguish *Scribner's* Magazine during the current year begins in the February number. "The Presidential Office," by James Ford Rhodes, is the opening article in the series by various authors on The Government of the United States. It is the aim of these papers to show our Government actually in operation; reverting to the past sufficiently to trace the development of power and responsibility in each department; discussing the present in order to show the machinery of Government as it now works; and looking to the future with its great problems in view, all pressing for solution. Mr. Rhodes, the well-known historian, has had extraordinary opportunities to acquire a knowledge of the manner in which Presidents do their work, and in this article he passes acute comments not only on the earlier Presidents, but upon Lincoln, Cleveland, McKinley and Roosevelt. His paper is a study of the office, and, in addition, of the impression made upon the office by the personality of the great men who have held it.

Other articles in this series will be written by such eminent authorities as Justice Brewer of the Supreme Court, Senator Lodge, Captain Mahan, and Governor Taft.

Everybody's Magazine for February begins most appropriately with an article on India—"The Courts of the Rajahs." This is apropos of the great "durbar" at Delhi. Both text and illustrations are graphic exponents of the India of the past and the India of to-day. Justus Miles Forman's exquisite love story, "Journeys End," is concluded; Alfred Henry Lewis takes, for his third article in the series, "Great Days in Great Men's Lives," the forceful part played by Franklin in negotiating with England the Treaty of the Peace of Paris. There is a

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stunning character study of the adventurous Englishman, Sir Rajah Brooke—"A Viking of the East," by H. S. Canfield. An account of Miss Jane Addams of Hull House and what she has done for the poor of Chicago will be found very interesting. Booker T. Washington continues "Work With the Hands," with the fourth paper of his autobiographical example. Oscar King Davis' "Incidents of Service in the Philippines and China," is full of thrilling stories of courage drawn from several campaigns. "The New Medical Science of Prevention," by Dr. Thomas L. Stedman is a timely exposition of the real value of physical culture. In the matter of short stories there is "The Rapier of Ferrara," by Atherton Brownell, a dramatic love story; "Hygeia at the Solito," by O. Henry, and "A Japanese Gentleman," by C. V. C. Matthews, the latter a Japanese Washington love story.

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Editorials and Comments.

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CARDINAL GIBBONS' CHALLENGE.

CARDINAL GIBBONS of the Holy Roman Church, in his *Faith of Our Fathers,* asks this question, which is in the nature of a challenge to American Churchmen:

"If the '*Protestant Episcopalians*' think that they have any just claim to the name *Catholic,* why not come out openly and write it on the title-pages of their Bibles and Prayer Books?"

CONGREGATIONALISTS FEAR THE CATHOLIC REVIVAL.

THE Channing Club of Boston discussed, on a recent evening, "The Unity of Congregationalism." The very subject appears to us to be stated with a certain grim humor, for it is, or used to be, of the essence of Congregationalism that each local congregation was wholly independent of all others, and might not be bound by the beliefs or practices of any or all other congregations. Consequently, unity would seem to be a directly opposite predicate from congregationalism. The two would seem mutually to exclude the other.

Still, the movement toward unity among Christians is so widespread that it has thoroughly permeated Congregationalism, and the subject quoted was discussed without a suggestion of its logical inconsistency with their standards. Perhaps Congregationalists also have outgrown their name and have higher ideals than those that are purely Congregational. One of the most hopeful signs in Christendom is that most Christians have higher ideals than they once had. The Orthodox and the Unitarian wings of the Congregationalists were once content to pursue the even tenor of their respective ways, each satisfied because the independence of the congregations prevented it from being forcibly dislodged by the other. Now, the two wings seek unity, and the Channing Club helps it along. The world has moved another peg!

An outsider might suggest that it was the Spirit of God, who is making men to be of one mind in the house—perhaps rather in the settlement—of Congregationalism. The tendency would thus be one wholly to commend. But no! It appears from this discussion, as reported in the Boston *Herald,* that it is no other force than the Catholic revival that has produced this happy effect upon forces that would have seemed wholly outside its scope; yet not, apparently, by direct influence upon Congregationalism, but by presenting so much stronger, so much more powerful an opposition to the system of Congregationalism, that the latter is forced, in spite of itself, to seek a unity in itself that is wholly inconsistent with the total independence of the congregations. Said Professor George F. Moore of the Harvard Divinity School:

"We cannot but recognize in the world around us a movement which wants to be called a Catholic revival of everything which our forefathers fought with tongue and pen and sword, and which they abandoned their homes to escape, and in which we cannot help but see the irreconcilable foe of rational religion. (Applause.) So, if the inner sense of our unity did not draw us together, as it ought, perhaps the external influences may press us together.

"The unity of Congregationalism, I should say, is not a dream or a pious wish. It is a real fact."

Here is the confession of the strength of Catholicity as against Protestantism. It is the Catholic Revival and that

alone, that is recognized as the "irreconcilable foe of rational religion." Yet be it remembered, the Catholic Revival has not intensified, but has softened religious animosities. The old-time High Churchman of a century ago was intensely offensive in his relation to sectarians. He appeared not only to be obliged to hold aloof from organic relations with them, which of course was a right and a consistent course, but in doing so he seemed to feel a positive pleasure, as though it was he, rather than the Church's system, that was superior to his brother outside.

Now the Catholic Revival has developed an intense longing for the fullest measure of unity between Christians. The Congregationalist, and his brothers in the other religious bodies outside the Church, are no longer outside the pale of the Churchman's sympathy. More rigidly than ever before, the Catholic Churchman sees the absolute necessity of insistence upon the Church's system as unique among Christian bodies, as alone the manifestation of the living Christ to the world and in the world; but the very strength of his more rigid, more intelligent Churchmanship, breaks down the wall of personal pharisaism which once seemed to dominate High Churchmen. It is the humility of men who perceive how widely the whole Church has strayed from God's ways like lost sheep, and leads them to lay stress rather upon God's ways than upon the superiority of themselves, that presents a counter-influence against sectarianism so strong, so overpowering, that Congregationalists feel that only by abandoning congregational isolation for a new unity among themselves can they hope to combat it. And of course the logical result of Congregational unity—a contradiction in terms, which, however, may become a reality in fact—must ultimately raise among them the question of a wider unity.

Unity by coercion failed two centuries ago, as the penal clauses of the Acts of Uniformity were gradually repealed. Unity by cold insistence upon isolated tenets of Churchmanship failed a century ago. Unity by compromise has been seen to fail within the present generation. Unity by presenting the Catholic ideal in all its fulness—Catholicity both in sympathy, in doctrine, and in practice, the Catholicity which offers the maximum of her vigor instead of the minimum, as the prize for unity—it doth not yet appear what it shall accomplish. But surely the indications from the signs of the times are most glowing.

A LETTER from a layman of the Polish Catholic body in Massachusetts, printed in this issue, will arouse much interest as showing how these people look upon ourselves, and what, in their judgment, stands in the way of entire intercommunion. As to the interesting statement that these congregations are not under Bishop Kozlowski's jurisdiction, that one of their priests is recognized as a Bishop-elect, and that they are looking for his consecration at some time in the future, we have made further inquiries, which have elicited this information:

It appears that the secession of the Poles under Father Hodour, now of Scranton, Pa., and those associated with him, antedates the Kozlowski movement in Chicago, and was not connected with the latter. The Eastern Poles chose Father Hodour as their Bishop, and sent him abroad to the Armenian Church with the request for consecration, which request was refused and Father Hodour returned to this country. It was not until after the overtures of Bishop Kozlowski to our own House of Bishops, that the first gleamings of a knowledge that the Protestant Episcopal Church is in fact a section of the historic Catholic Church, came to these people. Such a suggestion never had been made to them and was wholly unheard of previously. Massachusetts Churchmanship appears to be less conducive to suggestions of Catholic unity than that of Chicago. At the present time, we understand, having learned of Bishop Kozlowski's overtures, some of these Eastern Poles desire intercommunion with us, on the lines suggested by the former for his own work, while others are not ready to take that step. Our Polish correspondent frankly states the initial difficulty. If we are Catholics, why do we proclaim that we are Protestant Episcopalians? The Poles themselves are perplexed at the seeming inconsistency. And who can wonder that they are perplexed and divided as to what they should do? Are we not responsible in the sight of God for throwing large impediments in the way of the reunion of Christian people?

We learn that these Eastern Poles do not care to come under the jurisdiction of Bishop Kozlowski, who is so far removed from them, but are quite willing not to infringe upon his jurisdiction in the West. They desire a Bishop, and hope that their Bishop-elect may yet receive consecration from some foreign Church.

Here, then, is another pressing call upon us to exercise a wise statesmanship, with a broad, sympathetic Catholicity. If we are sympathetic to the Polish body that have made overtures to us, we shall no doubt find their Eastern co-religionists ready for similar relations. We should not deem it strange if the latter preferred to await our handling of the former before making any tenders to us.

And so, once again, comes to us the vision of what we might do toward healing the wounds of Christendom if we would truly practise our profession. And most of all in effect, is the bar presented by our name.

Are we broad enough, Catholic enough, Christian enough, to remove the bar?

THE large vote in Southern Florida in favor of the correction of the Name, will be a surprise to many, and shows how widespread is the conviction that such correction is desirable. Out of 17 clergymen and 14 laymen, all of the former but one, and all of the latter without exception, went on record as resolved that "a change of name is desirable." Every vote cast—18 clerical, 14 lay—affirmed that the present name should be dropped from the Prayer Book. Last of all, the suggestion of the Bishop to use the words "American Branch of the Catholic Church in the United States," was affirmed by a decisive vote, 5 clerical and 2 lay votes only being cast in the negative.

That the Diocese of California might not have had the courage of its convictions on this subject, is most unfortunate. We say this advisedly; for to resolve that one line of action is "misleading," and then to recommend that such action be taken, is in effect to go a little beyond the alleged Jesuit principle—which, however, the Jesuits indignantly repudiate—that "the end justifies the means." If the name is "misleading," according to what code of ethics do California Churchmen deliberately resolve to mislead? Is it one of the duties laid by our Lord upon the Church, to "mislead" the world? Such a line of action, deliberately and in set terms determined upon by an ecclesiastical convention that had prayed for the guidance of the Holy Spirit, is, we believe, without precedent in Church history.

We have yet to learn the balance of opinion in the Convocation of Salt Lake, which also was held last week. As these conventions conclude the number which will pronounce upon the subject before next spring, we append the summary of results to date:

Drop name from title-page at once, to be followed later by change of name—one, Albany.

Amend to "American Catholic Church in the United States"—two, Springfield, Michigan City.

Amend to "American Branch of the Catholic Church in the United States"—one, Southern Florida.

Correction Desired, no name suggested—one, New Hampshire.

Name Misleading, but retain it—one, California.

Action Postponed—two, Michigan, Oklahoma.

WE HAVE read with interest the judgment of the Court of Appeals of the District of Columbia in a case appealed by the Postmaster General of the United States against a publication that had been thrown out of second-class privileges on precisely the grounds which were alleged by the Department against *The Living Church Quarterly,* when, after fifteen years, the latter was similarly excluded by administrative decree. The present case was a publication giving railroad information, which, like *The Living Church Quarterly,* was refused further right to second-class postal rates, after long enjoying them. The learned Court, in pronouncing judgment against the Department and in favor of the publication, takes the opportunity to score the Posmaster General unmercifully by reason of the offensive manner in which his department has presumed to add to the laws of the United States and, without the color of authority of law, to exclude publications that had long been recognized as second-class periodicals, from that classification. Indeed we think it quite likely, from the tone of this decision of the court, that in the case of publications like *The Living Church Quarterly,* a personal suit for damages against the Postmaster General might perhaps be sustained in law. So far

as the latter publication is concerned, owing to the fact that the publishers did not at once fight the Department by mandamus, they would perhaps be held now to have acquiesced by not filing suit against the Department at once, which might very likely prevent the success of a suit begun at this late date to enforce their legal rights. Those rights were invaded by the Post Office Department to the extent of the practical confiscation of the intangible property contained in the publication, which was forced out of existence by the decrees of a Department which are now held to have been wholly unlawful. Intangible property has the same right to protection by the government as has real estate or pumpkins; and in the complex civilization which we enjoy, much property is intangible. The sacredness of such property —it may be a street railway franchise or a periodical publication—must and will be protected by the courts against all aggressors, whether cabinet officers, aldermen, or rioters.

Those who have submitted to the unlawful despotism of the Department are probably left without redress, unless they should care to sue officials for damages, which, in the case of the publishers of *The Living Church Quarterly* at least, will not be done. The rebuke administered by the court in the District of Columbia is most satisfactory and is thoroughly earned by the Department. The official summary of the decision, as reported in the Washington *Law Reporter* of Dec. 4th, is as follows:

"1. Congress has not committed to the Postmaster General, or to anyone else, the matter of determining what shall be carried in the mails as second-class matter, but has reserved the power to itself exclusively. It has itself made the classification by the act of March 3, 1879, and it is not competent for the Postmaster General to add anything to or to take anything from the statute.

"2. A citizen who desires to have his publication carried in the mails as second-class matter, and who has fully and fairly complied with the statutory requirements in regard thereto, has acquired a positive right to have it so carried which will be enforced by mandamus if the Postmaster General arbitrarily and without valid legal reason refuses to receive and transmit such publication.

"3. The discretion of the Postmaster General and his subordinates in respect of the admission of a publication to the mails at second-class rates is limited to the question of whether such publication is one included in the category prescribed by Congress; and it is not competent for them to impose additional requirements beyond those specified in the statute.

"4. The postal regulation of July 17, 1901 (Sec. 276), in so far as it assumes to add to the requirements of the act of Congress of March 3, 1879, in regard to second-class mail matter, is in excess of this authority of the Postmaster General and of no validity in law.

"5. It being conceded that relator has complied with all the requirements of the statute, and that the characteristics of its publication are literally and specifically as therein prescribed, and that the exclusion of the periodical from the mails as second-class matter is based exclusively and in express terms upon its failure to comply with the superadded requirement of such postal regulation that it must consist of 'current news,' *held* that the ground of exclusion is insufficient in law, and that relator is entitled to the writ of mandamus to enforce its right in the premises."

We are also interested in an "Open Letter to Congress," on this subject, issued by Samuel W. Green of New York. In this he quotes at length from this recent decision, and also goes much further. He shows that, so far from saving the pittance of $12,909 to the United States which is alleged in the recent report of the Third Assistant Postmaster General to be the net result of the rigid application of the rules which the bureaucratic officials have seen fit to promulgate on their own authority, the United States is really the loser to the extent of more than $10,000,000 by reason of the loss of postal business in other classifications, by reason of the practical confiscation of publications which accordingly are no longer issued. It is evident that subscribers to a periodical must each use a two-cent stamp to enclose their subscription, and frequently use money orders as well; that publishers must send expiration notices and bills at first-class rates of postage; that every party who answers an advertisement must use the mails; and that all this large revenue thus obtained is lost to the government, when it kills the goose that laid the golden egg. The eminent Postmaster General of the United States has put his department in the attitude of the woman who, after raising hens for some years, declared they were a total loss to her. She produced her books, in which she had a hen account and an egg account. The entries on the hen account were all debits; the credits were all on the egg account. Consequently she killed her hens, to put a stop to the expense! This is Postoffice Department bookkeeping, as shown by the recent reports presented by the Postmaster General to Congress. And we call it reform, and count up the money we have saved to the government!

The warfare of the Post Office Department on one of the legitimate business interests of the country within the past few years, is one of the most remarkable, as also it is one of the most scandalous, abuses of power that have ever come to the front in American political history. It was of course inevitable that the despotism would ultimately be broken up by the courts. In the meantime, however, a great deal of damage has been done for which there appears to be no redress, and law-abiding citizens have been put to great inconvenience and expense in a wholly unnecessary manner.

THE decision of the Supreme Court of the United States, upholding the previous decision of the Supreme Court of Massachusetts in declaring the invalidity of a South Dakota divorce, pronounced upon a resident of Massachusetts who had gone to the former State simply for the six months required by South Dakota laws to establish his legal residence, is a happy and a most hopeful step in the preservation of the indissolubility of the marriage tie. When people learn that cheap and easy divorces may perhaps be attended by the alarming possibilities that years later, courts may hold them to be wholly illegal, and subsequent marriages to be null and void, even the frivolous men and women of the world who care little or nothing for the religious solemnity of the marriage rite, are bound to pause before entering into so dangerous a union. It is a pleasure to observe, too, that the daily papers of the country are for the most part, at least among those of the first importance, united in approving this recent decision. It is evident that we have passed the turning point and have already aroused a better public sentiment against hasty divorces and more hasty re-marriage. This better sentiment indeed must be fostered and trained, but it has begun to assert itself.

When divorced and re-married people feel, and it must now be suggested to them, that the legitimacy of their children, and consequently the inheritance of their own property, may be subjects which civil courts will consider and upon which an adverse decision is at least not improbable, there is a long step taken in the direction of public morals.

THE series of five papers by the Bishop of Fond du Lac, which is concluded with the paper in the present issue, will now be published in Bishop Grafton's series of *Fond du Lac Tracts* as No. 3 of the series, with the general title, *Catholicity and the Vincentian Rule.* The publishers are The Young Churchman Co.

We feel certain that Churchmen in general will agree with us that a debt of gratitude is due the Bishop of Fond du Lac for the high plane, the entire unpartisanship, and the complete absence of offensive personalities, upon which this consideration has been made. The subject is too intimately connected with deeply spiritual truths to be appropriate for treatment in any other spirit, and Bishop Grafton's papers cannot fail to have appealed to the sympathetic appreciation of fair-minded Churchmen.

We should be glad to know that they would be widely circulated in pamphlet form.

AN "Appeal for a National Lenten Gospel Campaign" has been issued by the "National Central Committee," which includes the names of such well known sectarian ministers as the Rev. Francis E. Clark, D.D., of Boston, the Rev. Robert S. MacArthur, D.D., of New York, the Rev. A. C. Dixon, D.D., of Boston, the Rev. Louis A. Banks, D.D., of New York, and others equally distinguished, with those of such laymen as John Wanamaker, John H. Converse, John Willis Baer, John R. Mott, General O. O. Howard, Mrs. Margaret Bottome, and others. "We are encouraged," says the appeal, "to issue this call just at the present time, by the fact that the manifest blessing of the Head of the Church has rested upon the past efforts of the Committee in the way of 'inspiration and education.'" The suggestions made are the following:

"The Lenten season has of late years—owing to the special emphasis placed upon it by some branches of the Church, and the resulting temporary staying of the tide of worldliness and frivolity at that time—proved peculiarly favorable to the promotion of religious interest. Its connection with the death and resurrection of our Lord, increasingly recognized in all branches of the Church, would seem to make it a most opportune time for the quickening of Christians for spiritual life and service.

"We therefore respectfully suggest a plan for making the most

of this Lenten opportunity this year for the furtherance of the spiritual advance for which the present crisis so urgently calls.

"DAY OF HUMILIATION AND PRAYER.

"Would not every minister or leader receiving this appeal do well to prepare for and initiate this movement by making February 25th, 1903, known as "Ash Wednesday," a special day of humiliation and prayer? Let him invite his people to join in confession and in humiliation in view of past sins and shortcomings, and in supplication and intercession before God, on the basis of St. Luke xi. 1-13, for the blessings of which the Churches stand in such perishing need.

"That the praying may not be of that general and indefinite kind that never brings answer, we enumerate some of the things for which there is pressing call for prayer:

"1. For a return to absolute faith in the Bible, as the inspired, authoritative Word of God, and as furnishing the Churches their only credentials and message; and for an immediate revival of earnest and systematic study of that Word in order to learn what God would have us do in the present conditions.

"2. For a quickened sense of the sinfulness of sin, and of man's lost and hopeless condition as a sinner in time and eternity.

"3. For a new vision of the greatness, sufficiency, and efficacy of the atonement of Jesus Christ wrought on the Cross, and to be universally proclaimed as the only hope for lost man.

"4. For an overwhelming sense of the obligations and responsibility, on the part of every professed follower of Christ, for witnessing to the lost soul nearest him—and to all lost souls he can reach—of the dying love and saving power of Christ, and urging the immediate acceptance of salvation by His blood.

"5. For an immediate entrance of all Christians upon a campaign of personal work in seeking and winning lost souls, "beginning at Jerusalem"—at home—and reaching out to the "outermost parts of the earth."

"6. For a mighty outpouring of, and enduement with, the Holy Spirit, that the Church throughout the entire nation may, by His enlightening influence, be brought to understand these life and death truths and be guided in meeting these awful and inescapable responsibilities.

"We think it would be well that on that day the Church doors should be thrown open from morning until the close of the evening service, and that the Christian community be urged to come in silence to the house of God, at any convenient hour, and there in genuine travail of soul pray for a national and universal revival of the religion of Christ.

"We beg to suggest that, following the Day of Prayer and continuing until April 10th, every Christian minister, in his own Church or in coöperation with the ministers of neighboring sister Churches, undertake the work of personal positive evangelism among the unsaved. Let evangelistic sermons be preached, let special Gospel music be sung, let there be discreet and enterprising advertising done through the public press, circulars, cards, and bill-boards, so that the attention of the entire Church shall be focused upon the supreme work of winning men to Christ. Let the Gospel work be carried out into the cottages and shops and halls of the parishes, everywhere, until the hearty personal offer of Christ as a personal Saviour shall reach every soul in every community.

"We suggest that during a part or the whole of this period Sunday and week-night evangelistic services be held in the individual churches and in groups of churches, in theatres, music halls, opera houses, and other public meeting-places where non-church-going people may be reached by the Gospel of Christ.

"In order further to emphasize publicly the intense desire of Christians to reach and make welcome the non-church-going people, we would suggest that all church buildings be opened to the public each day, from morning until close of services at night, during the Lenten season."

Surely this general call to the observance of Lent is a most happy move on the part of those who reject the authority of our Liturgy and our historic Christian Year. We trust it may be widely heard and favorably answered.

HARDLY have the echoes of the Chicago Missionary Mass Meeting died out, when those of Minneapolis resound, showing how contagious is the missionary spirit and the fervor of true religion when it is real. Churchmen defy parochialism and laugh down narrow individualism by these large, triumphant manifestations of the unity of the Church in our cities, and the united determination to work for the whole Church. Even the old fossil who has no interest in the Church beyond his parish walls, is beginning to gather his bones together in some wonderment of what it all means. And the real Churchman forgets the barnacles and the fossils, and arouses in his neighbors the determination that they also have a duty which they will begin to perform.

So our work will be done as though we realized that it is work for strong *men*; and the day of our littleness will have past.

WITHOUT at all suggesting that it is appropriate or deserved, our valued contemporary in New York will agree with us that the enclosed, from *The Congregationalist*, is entitled to a passing smile that ought not to be confined to our friends of that denomination:

"It is pathetic—the plight of *The Churchman* in writing on the affairs of the Church which it serves. Compelled to refer to the Protestant Episcopal Church—in one editorial it is described as 'the Church in the United States,' in the next 'the American Church,' and again 'the National Church.' "

THIS is the way one of our little difficulties looks to the Boston *Transcript*:

"The Protestant Episcopal Church of America might institute a name-guessing contest, after the fashion of an enterprising Boston publisher. Ten thousand dollars to the communicant in good standing who can evolve a name that will be acceptable alike in Albany and in Fond du Lac."

The Parish Question Box.

ANSWERED BY THE REV. CHARLES FISKE.

[The questions answered in this column have been taken from those found in a parochial question box, where parishioners were asked to drop questions about doctrine, discipline, and worship. They treat, therefore, of subjects which are really inquired about among the members of an average congregation.]

XV.

IS IT right to pray for the dead? And if it is not positively wrong, what good does it do? Is not our fate settled at death, and how then can prayers after that be of use?

Probation certainly ends at death. This period of the earthly life is our time of trial and test, and the Church has taught that there is no other. Reason confirms this teaching, for if in some future state men may change from fixed evil to good, then others might change from fixed good to evil—which we cannot believe.

But this life is not only a time of probation, it is a time of discipline and progress, in which we are beginning our preparation for heaven. Many, therefore, whose progress has been very incomplete and whose preparation has been far from thorough, will need much of growth and education before they will be in any wise ready for the life of heaven. They have departed this life, being (on the whole) upon the right side, having the *germs* of goodness, though very undeveloped, not being among those who have wilfully and absolutely rejected God—and therefore not among the finally impenitent, or lost. It would be absurd to say of these that death is for them an absolution, and that they can rush at once into the presence of God. They must be subjected to some purifying process first, they need much of a developing and growing life in grace.

For this, then, our prayers may help them. Any petitions we make could not aid them were they lost; such prayers they do not need as a stay against temptation; but they may need them, and we have every reason to believe will be helped by them, in the way of advancing their spiritual progress and growth. It is for such purposes that the prayers of the faithful are made for those gone before—that they may have light, peace, and rest, growth in the divine favor, increasing knowledge of the divine love. "Grant them, O Lord, eternal rest, and let light perpetual shine upon them."

Now, in measure, all men die thus—with *something* yet to be done for their souls, with *some* light still needed, with something of development and growth yet to be given them. So for all men prayers after death—somewhat indefinite and vague as they must, of necessity, be—will yet accomplish good, and will bring the same aid and succor that they give here. He who began a good work in us not only carries it on here in life, but will accomplish it until the great day, "the day of Jesus Christ." It cannot be unavailing to offer our prayers in aid of this good work, and to omit to do so would be to imply that "all connection between the departed and ourselves had ceased, than which nothing could be more untrue."

SUCCESS is sweet, the sweeter if long delayed and attained through manifold struggles and defeats.—*A. Bronson Alcott.*

TWO FRENCH SCANDALS

And Other European Happenings.

PUBLIC interest in Paris seems pretty equally divided between two great scandals, of which it might be said the State has the monopoly. The first is its prosecution of the factors and factresses in the Humbert Swindle case; the other is in making itself a veritable "σκὰνδαλον" (offence) in carrying out its valiant deeds of extermination against Roman Catholic schools, as indicated in their programme.

There are two categories of religious Congregations for which authorization had to be obtained to enable them to continue to exist in France—the non-authorized Congregations and the religious establishments, founded by authorized Religious Orders, and for which no special authorization had been demanded. The Associations Law states clearly that all the applications of the former for authorization must be presented to Parliament, which pronounces on them, whereas for the latter the acceptance or refusal of their demands was left to the Council of State. There was some ambiguity in the text of the law as to whether the Minister of the Interior should be constrained to present all the applications of the branch establishments of the authorized Congregations to the appreciation of the Council of State. After examination of the question the Council decided that the Minister need present only such applications as it might wish to grant!

In consequence, the heads of certain branches of authorized Congregations have been "warned" to disperse and cease to exist within a week, otherwise fines of from sixteen to five thousand francs would be inflicted, and they would be liable to imprisonment for a term ranging from six to three hundred and sixty-five days.

"M. Combes, in taking upon himself to pronounce alone on the applications for authorization of the branch establishments of the already authorized Congregations, has, it is urged, violated the spirit if not the text of the law. It is not yet known whether he intends to thus reject all those applications; but as he has demanded of the Chamber to reject all the demands presented by unauthorized Educational Orders, he will probably not consent even to present to the Council of State many of the applications from the branch establishments of the authorized Educational Orders. In that case seven thousand more schools will, according to the *Liberté*, have to close their doors, or be closed by the representatives of power."—(*Standard.*)

This is a neat and somewhat conclusive manner of dealing with the matter in hand. In the meantime many and various are the petty persecutions carried out against any institution that sympathizes with the oppressed congregations.

The general subject of Crusade against the Congregations brings up naturally the merits and services of the different bodies attacked. With the work of most of them, people are generally acquainted broadly. There are, however, some special congregations of " *réligieux*"—priests and frères banded together—who fall under the present ban, and with whose exploits many are less conversant. It may interest your readers to learn a few facts of a body of such men, who, from their fulcrum in France, have made the other side of the world especially their field of labor; whose names are indeed much better known in Australia, and the islands of Oceania, than they are in France itself. Such are the Congregation of the "Marists." The Marists are a modern body; their work is less often quoted in papers and periodicals than that of others with greater antiquity and more sounding names in the roll. But they have, none the less, done devoted and true missionary work in the sense of the very first Evangelizers.

In 1790, a young priest from the Beaujolais named Colin, who from a child had the fixed idea to found a new institution for Evangelizing, set to work to carry out his determination. His first disciple was his brother. He strove, worked, prayed, and convinced others. The small society grew. It took the name of "Marie." In 1822, having put himself into communication with the Holy See, Colin received from Pope Pius VII. a laudatory and permissive "brief." After this Père Colin held the post of director of the Seminary at Belley, where instruction became one of his necessary duties.

Now came the "occasion" which launched the Marists on their special work. The Holy See asked, in 1836, of the Society of the Propaganda at Lyons whether they had not a man, or men, who could work in Western Oceania, a district that the Congregation at Rome specially desired to be cultivated.

Colin and his friends were signaled out, and the proposal made to them "to go." It was accepted with generous fervor. This was the beginning of a mission that has been actively worked ever since.

The Marists soon became a household word in that far-off part of the world. In some of the islands where their work lay, the inhabitants were known cannibals, so the prospect was not alluring. Certainly several of the number of devoted missionaries suffered martyrdom for their cause. This body especially ministers to the wants of New Caledonia, and the convicts sent thither from France. This has, from a kind of unwritten tradition, become their particular task.

The islands of the Archipelagoes of the "Navigators" and of Tidji have been worked and converted entirely by them.

New Zealand owes its early Christianizing influences to them. Besides such far-off stations, the Marists have centres of work in London, Dublin, and Louisiana, and a college at Jefferson, as well as several houses in France. They are very popular everywhere: *"c'est pour cela"* (concludes the article from which I have drawn, somewhat näively) *"sans doute, que M. Combes propose de les bannir."*

AUSTRIA.

A somewhat remarkable demonstration amongst the students has taken place at Vienna. It is rather the habit to make the most of students' demonstrations, especially when they are against order and the Church. Thus for example in Russia, whenever a small disturbance takes place at Kief or Odessa, some active journalists tell us how these are but the pressages of a coming storm and that the whole young "studying" population is in ferment against Orthodoxy and order. The same is the case in Paris. When tumultuous youths from the St. Germain Quarter become riotous, their hilarity is attributed to defection—their exploits to anarchist principles.

A demonstration in favor of Monarchy and Church has lately expressed itself through its speakers at Vienna. It was a fête given at Norique in honor of the Pope, with the usual ceremony in vogue on such occasions.

Among the speakers the Bourgmeister of Vienna, M. Lueger, expressed the feelings and aspirations of the gathering at the evening meeting in warm and explicit terms. After touching on the intention of the city of Vienna to send a commemorative medal to the Pope on his Jubilee, and the adverse criticisms that this had given rise to he concluded (followed by the applause of his youthful audience):

"Whoever is not a partisan of the *Los Von Rom* is not considered worthy of the name of German. We are not of that opinion. We are persuaded that the best virtue of the German people at large, North and South, is fidelity, and we are, and remain, faithful to the creed that our fathers have bequeathed to us. The Protestants may do the like if it suits them; we are not anxious to make proselytes. I trust, my young friends, that you are all in accord with these views and that you will ever remain loyal and true to your faith and your nationality, without offering un-Christian opposition to what may be the beliefs of others."

I think there is some significance in a speech of this description, and its enthusiastic reception by young students.

The two presentations from Austria to the Pope on the event of his Jubilee are remarkable. They have been on view at Vienna since Christmas. The first is the gift of the Municipal Council of Vienna, consisting of a block of African marble six feet and a half high, bearing on its upper face a medallion in gold. This represents on one side a profile of the Pope, and on the other a distant view of St. Peter's. The second presentation is from the Emperor—a Good Shepherd; a figure in gold, mounted on a marble base, is holding to his heart "the lost sheep." The inscription, by M. Hartel, Minister of Public Worship, concludes with the three D's (*dot, donat, dicot*) of the formula of Consecration used in ancient Rome.

GERMANY.

In Germany there has passed away a somewhat prominent figure in the person of Dr. Klason, priest, teacher, and journalist. There exists in Germany a party having for its object "religious reform" in the Church, advocating Religious Catholicism as opposed to Political Catholicism. The centre of the movement was at Munich. Dr. Klason, one of the most zealous of the small band, has died suddenly, and his loss will be considerable to his colleagues.

ROME.

On Saturday, January 3, the Feast of Sainte Geneviève, the patron Saint of Paris, was celebrated at the Church of St. Maria à Via, the Bishop of Nantes and Cardinal Mathieu severally taking prominent parts in the commemoration of the day. On the occasion of the Fête of Christmas, the Pope re-

ceived, as usual, the Sacred College. Generally his answer to their address is read. On this occasion he determined to pronounce it himself. In the course of his speech, he dwelt distinctly on the ordeal through which the Church was passing in France, without, however, naming the country itself. There could be no doubt to what part of the world his references pointed to. As he brought his oration to a somewhat unexpected conclusion, apparently overcome by emotion, while making mention of the bitternesses that seemed to have sprung into being at the end of his own tenure of office, it was rumored that the Pope had fainted, and sinister reports were spread. There seems to have been no foundation for the statement. In retiring, he exchanged a few words with several persons present, and on following days continued the usual receptions.

I alluded in my last letter to a Commission sitting at Rome, on the subject of Biblical criticism and the impetus given by the Holy See to the matter of enquiry. In Paris there has just appeared a translation into French (annotated) of the four Gospels, and the Acts of the Holy Apostles, by L. CL. Fillion, priest of St. Sulpice and Professor of Biblical Studies.

It has the imprimatur of the Bishops. This is a sufficient answer to those who are rash enough to declare that Roman Catholics withhold the Scriptures from the people. Its illustrations, drawn from paintings in the Catacombs, and antique gems, etc., are in good keeping with the spirit of the work.

One other book I would mention. Americans are taking a growing interest in the Orthodox Church, from their travels, and naturally would wish to possess some manual, as guide to the magnificent services that they may witness at St. Petersburg and Moscow. The full Liturgies of St. Chrysostom and St. Basil, with English translation on the opposite page (exceedingly well printed in red and black type) have been published by T. N. W. B. Robertson [David Nutt, Strand, London] are offered to the public at the moderate price of two dollars. The book is of a size that can be easily carried. It has, as a translation, the approval of the Orthodox Synod.

George Washington.

7 rue Auguste Vacquerie, Paris, Jan. 14, 1903.

LONDON LETTER.

London, January 20th (St. Fabian, B.M.), 1903.

THE 8th of the new supplementary volumes of the *Encyclopædia Britannica* has recently been reviewed in the *Times Literary Supplement* by the Bishop of Ripon; and in referring to the articles on "Special Christian Denominations," his Right Rev. Lordship thinks there is sufficient ground to answer in the affirmative the question whether the general influence of the "Christian Churches" is declining. There are, however, of course, "certain favorable features"—notably the rapid increase in recent years of the Church of the United States and of its "ancient foster Mother in Scotland." In the case of the former, "Bishop Potter tells us that it has grown especially in the older States and in the large cities." Some idea of this growth "may be gathered from the fact that 'while in 1850 she had one communicant in every 300 of the population, she had in 1890, roughly speaking, one in every 100.' When we remember the great and growing influence of the St. Andrew's Brotherhood, I think that Bishop Potter is right in finding that one cause of the increase of his Church is 'the carrying of religion into the daily life of the people.'" In the Scottish Church the congregational increase has been, the Rt. Rev. Reviewer points out, during the last 16 years "32.63 per 1,000 per annum," whilst the corresponding increase in the Presbyterian Establishment has been "4.11," the increase of population at the time being "7.78."

The following paragraph appeared in the *Times* a short time back: "A movement is on foot among Roman Catholics to secure in permanence 'The Monastery' at Littlemore as a memorial to Cardinal Newman. 'The Monastery' consisted of a row of workman's cottages, and the room in which Newman and Stanton were received into the Roman Catholic Church by Father Dominic, the Passionist, is capable of identification from plans and papers in the possession of friends of the Cardinal." With reference to this paragraph, the vicar of Littlemore (the Rev. J. W. Irvine) has written to the same journal to say that "as I am, as vicar of Littlemore, the official owner of that building, which is known to us as 'The College,' I beg leave to say that I have no intention of selling it, and could not do so without the consent of my Bishop, neither have I been approached on the subject." He presumes, he goes on to say, that the *Times* paragraph was founded upon what appeared in the *Tablet* of December 13th, and which was in part as follows:

"The 'Monastery' of Littlemore still stands. . . . One wonders whether it could be secured in permanence for a memorial of the great events of which it was the scene, of the great men—Newman, Froude, Mark Pattison, Lockhart, and the rest—whom its roof covered. It is a place of spiritual triumph; a holy place in its associations. The nineteenth century knows none other to rival it, and today its preservation could be planned in a spirit, not of controversial bitterness, but of reconciliation."

This, says the vicar of Littlemore, "would be, of course, very interesting; but the association would, I think, be unhappy and impossible. We should be 'unequally yoked.' For while Roman Catholics regard the place as a scene of 'spiritual triumph,' we of the Church of England regard their day of triumph as an unhappy day for the hero of it, as well as for the Church of England." In conclusion, the vicar says:

"We of Littlemore are glad to welcome all who reverence and admire that great and good man to visit the scene of his life at a crucial period, and they are many—English, American, French.' But we associate the 'College' with the Newman of Anglican days, and love him for his special goodness to Littlemore, which he loved unto the end of life. It may interest many to know that when he paid his last visit to us, in 1878, he visited his old acquaintances in the village, and afterward sent to each of three of the poorer inhabitants a signed photograph of himself in cassock and biretta, and also a volume of his Anglican *Parish Sermons*, though he had been thirty-three years in the bosom of the Church of Rome."

Not long ago it was the reparation of the west front of Peterborough Cathedral that was so much in evidence; and now it has been discovered that the west front of Exeter Cathedral is in a dangerous condition, and must be taken in hand immediately. This portion of the Cathedral was the work of the celebrated builder, Bishop Grandisson, and dates from the fourteenth century. A rich set of altar linen has just been presented to Exeter Cathedral by the Altar Linen Work Guild of St. Peter's, Eaton Square, W., a parish which the Dean of Exeter (the Bishop of Marlborough) very often visited when he was a Suffragan Bishop in the London Diocese. All the separate articles of the set—the "fair linen," credence cloth, pall, corporal, chalice veil, and six purificators, are finely embroidered. The old-rose point lace border of the chalice veil was not, however, included in the set, but was the gift of ladies of Exeter, and the handiwork of a lady residing in the close of the Cathedral.

The new Canon of Canterbury, by Crown appointment, in succession to Canon Rawlinson, deceased, is the Rev. Dr. Moore, Principal of St. Edmund's Hall, Oxford, and *ex-officio* rector of Gatcombe, I. W. He is chiefly known as one of the foremost of living Aristotle and Dante scholars. Some of his Dante works have been translated into Italian.

The Rev. Thomas Keble, vicar of Bisley, Gloucestershire, and an Honorary Canon of Gloucester, departed this life on the morning of the Feast of the Circumcision (New Year's Day), being eighty years of age. He was appointed to the benefice of Bisley in 1875, in succession to his father, also the Rev. Thomas Keble, brother of the immortal Poet-Priest, John Keble, both father and son having held the benefice for seventy-five years. The late vicar (the *Guardian* says) was the favorite nephew of the great Keble and his literary executor. "He was with the poet through his last illness at Bournmouth, and present when the change was made in the *Christian Year* about the Presence of our Lord in the Eucharist."

On Thursday of last week there took place the decease of the Very Rev. David Howell, B.D., Dean of St. David's. He was born in 1831, and had been Dean since 1897. He seemed to have had quite a reputation as an orator, and was well known throughout the Principality by his Bardic and Eisteddfodic name of Llawdden. May they both rest in peace!

The scandalous action of the Dean and Chapter of Westminster, in adopting at the Abbey a mutilated version of the Athanasian Creed, has met with two noteworthy animadversions in the correspondence columes of *The Guardian*. The Rev. B. W. Randolph, Principal of Ely Theological College, writes:

"What conceivable right has any Dean or Dean and Chapter thus deliberately to issue an 'expurgated' edition of the Creed? Are we next to hear that at Westminster Abbey or elsewhere it has been resolved to omit St. John iii. 36 and similar passages, when they would properly occur in the Lessons? Or are we to have an 'expurgated' edition of the Bible to be read in Westminster Abbey? Where are we going to stop?"

Mr. James Gairdner, the distinguished historian, in his letter, ventures to point out "what a very strange compromise

the Dean and Chapter have arrived at." Omissions, he says, are surely quite as significant as deliberate expressions; "and if there be any meaning whatever in these suppressions it is that the Creed is now made to say, 'This is the truth; but if you don't believe it, it's of no consequence, you know.'" When erroneous doctrine has been sufficiently encouraged by this indulgent treatment, "will not the opponents of the Creed be able to argue further with irresistible force, 'Why maintain the Creed at all when you admit that the doctrine is of no particular consequence?'" In conclusion, Mr. Gairdner (who, I believe, is a convert to the Catholic Faith from "Unitarianism") says:

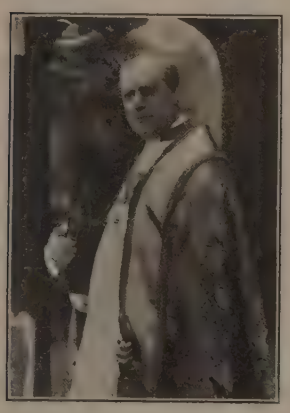
"The Unitarianism of sixty years ago is literally dead and buried, and how long that of the present day will last remains to be seen. But the Athanasian Creed is alive and will make others live henceforth as it has done hitherto. If it be discredited by the Church of England, the Church, you may be sure, will lose its hold upon the people. I fear it has lost much influence already from that very cause."

The *Daily News* "religious census" for London is still proceeding. The "census" up to January 4th is as follows:

Borough.	Population.	English Catholic.	Protestant Dissenting.	Rom. Cath. Dissenting.
Kensington.....	176,628	26,134	7,548	8,110
Hampstead.....	81,942	11,056	6,970	1,599
Battersea.....	168,907	11,665	11,577	1,737
Paddington.....	143,976	16,987	7,853	1,982
St. Pancras.....	235,317	17,275	16,230	3,608
Lambeth.....	301,895	26,748	25,932	1,543
Wandsworth.....	232,034	27,126	20,262	3,249
Totals.....	1,340,699	136,991	96,372	21,828

Kensington and Paddington are chiefly wealthy upper middle-class boroughs, whilst Hampstead and Wandsworth contain chiefly well-to-do middle class residents. Both Battersea and Lambeth, on the whole, are artisan boroughs, whereas the Borough of St. Pancras embraces a very large low-class population. To partially "save its face," the *Daily News* has at last decided, "before the completion of the census, to take the early morning services at several representative Anglican churches in various boroughs, in order to secure an average of the attendance at early morning Communion." With reference to the "census," the Bishop of Stepney, addressing a conference of the clergy and laity of the East End, said that, after all, the point was "not the number who attended places of worship, but the quality of the worshippers." When they had this they need not despair. He urged the necessity of more house-to-house visitation as the best means of inducing a larger proportion of the population to go to church. Why is it, asks Prebendary Ridgeway of the *Times*, that the very people who institute an amateur religious census such as this, are always the most determined opponents of the only fair test of the matter, viz., "the question of religious denomination being included in the Government census which takes place every decade, and the fairness of the results of which no one would question?"

In the grounds of St. Paul's Schools now at West Kensington, there has been erected a statue to Dean Colet, the distinguished Divine, Humanist, and Educationist of the reign of Henry VIII., and the founder of the Schools. The memorial is the gift of the late Mr. E. H. Palmer, a governor of the Schools and a director of the Bank of England. Six years ago he commissioned Mr. Hamo Thornycroft to execute the work, at a cost of £4,000, but before it was finished the donor became deceased. The sculptor has relied for his portraiture of the Dean upon a drawing in the Royal Library of Windsor.



THE ARCHBISHOP-DESIGNATE.

Dr. Davidson, Bishop of Winchester, whom the King has been pleased to *"recommend"* to the Dean and Chapter of the Cathedral and Metropolitical Church of Canterbury, has now left England for Biarritz "simply on account," the *Times* is authorized to state, "of the debility left after an attack of influenza which had succeeded a period of some strain and overwork." His Rt. Rev. Lordship has arranged to remain abroad for three weeks, and then, upon his return—provided he has been accepted as Archbishop of Canterbury—forthwith to vacate the See of Winchester. It is worth while, perhaps, to reproduce here some Press comments on the King's recommendation of the Bishop of Winchester to the Primacy. The *Times* (the organ to some extent of such Protestant organizations as Lady Wimbourne's "Ladies' League" and the Liverpool "Laymen's League" and also of the Lambeth "Opinions"), says, *et passim:*

"What the English Church wants in its Primate is a man who can take Dr. Davidson's wide personal view of the functions and traditions of the office, and can give sensible and statesmanlike expression to his ideas. Dr. Davidson must expect to be judged by the attitude he assumes toward the questions which have not ceased to exercise the minds of Church people at home. What are the limits of ritual in the English Church? How far should Episcopal toleration be stretched? Have the Lincoln judgment and the Lambeth decisions, or have they not, provided a clear line where all should pause? Since the Lambeth decision there has been a willingness on the part of some tender-hearted Diocesans to make the submissions of the recalcitrants easy and dignified, and even to be content with a submission which is hardly even formal and in no sense real. We doubt if the new Primate, whose advice these Bishops will naturally seek, is willing to see as much conceded as they are contemplating in the interests of peace. What is wanted to-day is a more decided strengthening of discipline, a firmer hand at the helm. It seems to us that Dr. Davidson has come to the Primacy for such a time as this."

The *Daily Chronicle*, after observing that one of the most distinguished possible competitors in the field was "barred both by age and his extreme position as an English Catholic," goes on to say that Dr. Davidson has "served his apprenticeship, he has labored as a journeyman, and now he returns to Lambeth as a master craftsman qualified in every point."

The *Guardian* says it is undeniably true that the choice was generally anticipated, and has been received, "if not with enthusiasm, at least with widespread satisfaction." It is not unnatural that he should "be supposed to represent Archbishop Tait's standards of Churchmanship and his views on the relations of Church and State." It must not be forgotten, however, that "through the whole period of Archbishop Benson's tenure of office he was that Primate's most trusted counsellor and most intimate personal friend. It is hardly rash to assume that his maturer views resemble those of Archbishop Benson at least as much as those of his predecessor." It believes "his reputation for earnestness, patience, clear-sightedness, and breadth of view" to be well grounded, and the belief "makes us augur well for his Primacy."

The *Record:* "Probably no one would think of Counting him amongst the religious forces of the nation which influence the minds of the general public. But it is possible to have all the qualifications of a great ruler without having touched the popular imagination. Moreover, we are not sure that the Archbishop-designate has ever had a fair chance of showing what he can do. Others have held the chief command, and his own position has been one of some difficulty. It has not been rendered the less difficult by the persistent resolve of some sections of public opinion to look at him merely as a courtier. But the way is now clear for a juster estimate."

The *Church Times:* "We are not moved to gush over the personality of Dr. Davidson. The test is yet to come. If Dr. Davidson be able, fifteen or twenty years hence, to lay down the cares of government with a consciousness that he has done no great harm, it will be because he has tempered wisdom with no little courage. If he be able to pass with a consciousness of some good thing done, it will be because he has been greatly daring." On the whole, it thinks that Churchmen may rest assured that he will "carry on the large-hearted policy of Archbishop Benson, rather than the policy of repression pursued by Archbishop Tait."

Mr. Walter Walsh, who is supposed to be partly responsible for the editorship of the *English Churchman*, therein says that it is generally admitted that "amongst the probable candidates for the vacant Archbishopric of Canterbury the least objectionable to Protestant Churchmen was the Bishop of Winchester."

By the bye, in this connection it is interesting to re-read what Mr. Arthur C. Benson, in his *Life* of the Archbishop, wrote concerning Dr. Davidson. He had been influenced, he says, "under the auspices of his father-in-law, in the direction of sagacious statesmanship, and of individual and national, rather than ecclesiastical, Churchmanship. His knowledge of public men, of the world, of organization, of Church legislation, of ecclesiastical movements, was of inestimable value to my father [Dr. Benson]. Moreover, he was intimately acquainted with the *personnel* of the Church, and had the whole of the intricate business of which the Primate is the centre, at his fingers' ends."

Unquestionably there is a general *consensus* of opinion that the Primate-designate is a perfectly "safe" man; one who, as Dr. Newman, the Anglican, so delightfully hit it off, can guide the Church "between the Scylla and Charybdis of aye and no."

J. G. Hall.

THE NAME DISCUSSED IN NEW YORK.

And Other News of the City and Its Suburbs.

THE Church Club of New York had, for its January meeting, the question of the Name of the Church. There was a large attendance. Mr. S. Nicholson Kane presided. The speakers were Messrs. Oliver G. Barton, John W. Pirsson, John Brooks Leavitt, Colonel Asa Bird Gardiner, and Captain A. T. Mahan. The discussion being slow in starting, a motion was made that it be the sense of the Club that the name be not changed. This did not prevail, and then Mr. Pirsson, in a paper, gave some historic facts, and concluded by endorsing the name presented by the Diocese of Milwaukee. Colonel Gardiner, a former district attorney of New York, presented the point that Catholic immigrants do not come to the Church because they see the word Protestant in her name. It is not wise to let the Roman Church usurp all the Catholicity. Mr. Barton feared what other religious bodies would say of the Church's assumption, and said members of other communions are coming into the Church. Let well enough alone. Captain Mahan said the word Catholic has been debased, and the true significance of it in the public mind is Papal. Mr. Leavitt deplored authoritative theology. The Pope is a fine old gentleman, but we do not want his theological dicta. As long as the Pope seeks to foist his theology on us, with his missions to non-Catholics, we shall be here to protest.

The vestry of Christ parish, Poughkeepsie, gave a dinner one evening last week to the men of the congregation, about one hundred being present. Assistance was rendered by the ladies of one of the guilds, and the meal was eaten in the fine parish house, which was decorated. The speakers were the rector, the Rev. A. G. Cummins, Jr., Hon. Martin L. Heermance, Major John K. Sague, Captain Woodin, Mr. I. Reynolds Auriance, and the Rev. Mr. Anthony of Annandale. Mr. Cummins remarked at the opening of his speech that it was the first time an attempt had been made of this character to get the men of the parish together, and told this story:

"A lady came to Christ Church one Sunday morning. The camp stools happened to be piled near the poor box, over which was, of course, the sign: 'For the Poor.' She went home and said: 'I don't like Christ Church. There are pews there for the rich, but camp stools are provided for the poor!'"

A new chapel at New Hamburg, built by Mr. William O'Rourke of Wappingers Falls as a memorial to President McKinley, was dedicated by Archdeacon Ashton of Dutchess last Friday evening.

The Rev. W. C. Whitaker, rector of St. Andrew's, Jackson, and the Rev. W. T. Capers of Holy Trinity, Vicksburg, were in town last week and over Sunday, coming here as the committee of the Mississippi Council to notify officially the Rev. Dr. Arthur S. Lloyd, General Secretary of the Board of Missions, of his election as Bishop of Mississippi. The Rev. Dr. Lloyd received the committee in his office in the Church Missions House, and replying, told the members he was not ready to announce his decision.

Grace-Emmanuel Church, in Harlem's East Side, announces through its parish paper a "Church League of the Baptized," to be a branch of the Missionary Society of the parish. The object is the pensioning of old and disabled clergy and their widows and orphans. The method is the getting of every baptized person in the parish to contribute ten cents a year.

Calvary Church (the Rev. C. L. Twing) has purchased the property of St. Barnabas' Church, Bushwick Avenue and Grove Street, Brooklyn, and will move to the new location on May 1st. St. Barnabas' property was threatened with foreclosure because of an unpaid mortgage for $12,500, held by the Kings County Savings Institution, and made in 1892. Calvary sold its property, as has already been noted, for $38,500 to the Young Men's Christian Association, as a site for a new Eastern District Branch. The price paid for the St. Barnabas' property is not made public, but is understood to cover mortgage and all obligations. The Rev. W. H. Barnes and St. Barnabas' vestry have tried valiantly for a long time to make both ends meet, but without success. The financial institution mentioned has been lenient. Papers remain to be signed at this writing, but details have been arranged, it is stated on authority.

It was the fifty-third, not the twenty-seventh, anniversary of St. Paul's Church, Brooklyn, that that parish has just celebrated. The rector, the Rev. Richard D. Pope, preached a sermon on "Christian Example," and during the week a choral festival was given, when a chorus of about one hundred men and boys, with organ and violin accompaniment, carried out a splendid programme.

The annual meeting of the Archdeaconry of Queens and Nassau met in Ascension mission, Rockville Centre, and a feature of it was the renomination to the Bishop of Archdeacon Bryan, to succeed himself. At the meeting of the Missionary Committee, Miss Mary R. King of Great Neck presided. Attention was given in the regular session of the Archdeaconry which followed, to the Bible reader's work, which needs larger financial support from all of the parishes. The reading is done in the penal institutions, by the reader, Mrs. Bartlett. Discussion of conditions in the Long Island City jail was had, where it is said young criminals are put into cells and into close association with old and hardened men and women. At dinner short addresses were made by the Rev. William Wiley of Grace Church, Massapequa, and the Rev. Dr. F. W. Crowder of Christ Church, New Brighton, one once a Baptist minister and the other a Methodist, and both stationed at Rockville Centre. Archdeacon Nelson of New York told about Church extension work under him, and Archdeacon Bryan read his annual report, which was full of encouraging features. He spoke in favor of the apportionment plan of the General Board, and said the Bishop would dedicate a new St. Stephen's chapel, Jamaica, on February 15th. In the evening the speakers were the Rev. Dr. F. W. Crowder of Staten Island, and the Rev. A. B. Hunter, principal of St. Augustine's School, Raleigh.

Bishop Potter has issued the apportionment list, approved by the committee of the Diocesan Convention, the Convention having resolved that when the committee had prepared the same, the Bishop might issue the list, if he also approved. A second resolution provided that the committee should consult rectors in fixing amounts. The sum asked by the Board from the Diocese of New York is $101,753. In sending out the list the Bishop writes a letter, but gives in it only his authority, as conferred by the Convention. Large sums asked from country parishes are St. Barnabas', Irvington, $300; St. John's, Larchmont, $317; St. George's, Newburg, $300; St. Peter's, Portchester, $300; Christ, Rye, $348; Christ, Poughkeepsie, $250; St. Mary's, Tuxedo, $500; Zion, Wappinger's Falls, $300; St. Andrew's, Yonkers, $350; and St. John's, Yonkers, $1,000. In New York City, Trinity parish is asked for just a little less than $15,000, St. Bartholomew's for $10,000, Grace, the Incarnation, and St. Thomas' for $8,000 each, St. George's for $3,500, Calvary for $3,000, and All Angels' for $2,500. While some of the parishes are saying the sums seem high that they are asked to give, there is general good feeling.

The opening services of the new Trinity Church, Grantwood, in Cliffside Park, N. J., were held last Sunday. Bishop Starkey preached the sermon, and also preached at the parish church at Edgewater the same day. The new Trinity Church is prominently located on the palisades opposite Columbia University. The building is 33 by 66 feet, of Gothic architecture, and erected of native palisade rock, trimmed with red sandstone. Mr. George E. Budlong of New York was the architect, and the stained glass windows, 32 in all, were a gift from Mrs. J. Hull Browning. Grantwood is growing rapidly, and there is a prosperous outlook for the Church. The rector of the parish, the Rev. J. A. McCleary, in 1893 opened a Sunday School in the public school house. It was afterwards transferred to the residence of Mr. R. H. Nutt, a vestryman, but the attendance was so large that it became necessary to hold its sessions in the unused coach house of Mr. S. Wood McClave. Here it prospered until 1901, when there were 92 names on the roll. There was no church between Fort Lee and the Town of Union, seven miles, and it was decided to found one. A plot of land was given by Major McClave, valued at $4,000. The building opened last Sunday cost about $7,000. The Bishop laid the corner-stone in October.

Mr. McCleary now has charge of four congregations: the parish church at Edgewater, Trinity, Grantwood, Good Shepherd, Fort Lee, and St. Stephen's, Coytesville, where the Rev. A. F. Lewis is associated with him in the work. This last congregation was a dissenting body, and were received into the Church a few months ago. The money to purchase the property has been collected, and the deed will be made from the Congregational Church Building Society of New York to the Trustees of the Episcopal Fund of the Diocese of Newark. Bishop Starkey recently confirmed 20 persons, and others are being instructed. The work is successful.

CALIFORNIA AGAINST IMMEDIATE CHANGE OF NAME.

[Special Dispatch to The Living Church.]

SAN FRANCISCO, Jan. 31.—At the Diocesan Convention, resolutions declaring the present name of the Church inadequate and misleading, are adopted by a vote of 47 to 11. Other resolutions declaring against immediate change, 30 to 17. Fuller report later by mail.

SOUTHERN FLORIDA FOR CATHOLIC NAME.

THE action of the Convocation of the Missionary District of Southern Florida, held at Orlando, Jan. 27th and 28th, on the Name of the Church, was as follows:

Question: Is a Change of Name desirable?

	Clerical.	Lay.
Aye....	16	14
No.....	1	0

Question: Should "Protestant Episcopal" be dropped from the title-page of the Prayer Book?

	Clerical.	Lay.
Aye....	18	14
No.....	0	0

Question: Shall the Convocation adopt the name proposed by the Bishop in his address, viz., "The American Branch of the Catholic Church in the United States"?

	Clerical.	Lay.
Aye....	11	5
No.....	5	2

An introductory service was held in the Cathedral Church of St. Luke at 7:30 Tuesday evening, Jan. 27th. Evening Prayer was said by the Rev. C. M. Gray and the Ven. A. A. Rickert. The Rev. W. T. Cavell was the preacher.

On Wednesday morning at 10:30 the clergy entered the west door of the Cathedral in procession. There were 18 clergy, the Rt. Rev. Wm. G. Gray, D.D., Bishop of the Jurisdiction, and the Rt. Rev. Edwin G. Weed, D.D., Bishop of Florida, in the procession.

Bishop Gray was celebrant and Bishop Weed preached an eloquent sermon. At the close of this service Bishop Gray called the Convocation to order and appointed the following officers for the ensuing year: Archdeacons, Rev. Messrs. Gilbert Higgs, J. H. Weddell, B. F. Brown, and A. A. Rickert. Standing Committee—Clerical, J. H. Weddell and L. A. Spencer; lay—Algernon Haden and Washington Kilmer, M.D. Chancellor, Mr. L. C. Massey. Secretary, Ven. Gilbert Higgs. Treasurer, Mr. F. H. Rand. Registrar, Rev. W. H. Bates. Examining Chaplains, Rev. Messrs. W. W. DeHart and B. F. Brown.

THE BISHOP'S ADDRESS.

The Bishop called attention to the fact, that the meeting of the Convocation then in session completed the tenth year of his episcopate in Southern Florida, and emphasized the thought that the various experiences through which the Jurisdiction had passed in that time had left abundant cause for thankfulness, and ample reason for encouragement in the work of Christ and of the Church.

He presented the question of the Change of Name to the Convocation, and after a striking resumé of the terms by which various portions of the Holy Catholic Church have been known, and after brief mention of the historical and geographical reasons for the use of such designation, proposed with weighty argument a title which he deemed nearer to what might be desired than any that had come to his notice. The form of his suggestion was as follows:

"I propose for your consideration a change in the title-page of the Book of Common Prayer.

"I present the title-page as it now appears and as it would be with the alteration proposed:

THE BOOK OF COMMON PRAYER And Administration of the Sacraments and other Rites and Ceremonies of the Church According to the use of The Protestant Episcopal Church in the United States of America Together with The Psalter or Psalms of David.	THE BOOK OF COMMON PRAYER And Administration of the Sacraments and other Rites and Ceremonies of the Church According to the use of The American Branch of the Catholic Church in the United States. Together with The Psalter or Psalms of David.

The Bishop without further comment upon the proposition, then entered into a plea for and a discussion of the principle of Apportionment. After pressing the members of the Convocation to make their returns earlier than they had hitherto done, the duty involved in the entire subject was gravely and strongly urged. The Christian citizen, the Bishop argued, has a claim resting upon him which is analogous to his duty to his country. What he owes to his town or county, to his state or territory, and to the United States, that he owes to his parish, to his Diocese, and to the entire American Church, represented triennially by the General Convention, where the greatest opportunities were offered for the spread of Christ's Kingdom, and where individual gifts made themselves felt the more effectively.

After this argument Bishop Gray requested the Convocation to urge upon the Florida Legislature the duty of consummating a movement begun some time ago, by which a tract of land might be secured for the Seminole Indians, where they would be free from encroachments. He explained that these Indians have no standing ground at the present time, and are forced to move whenever white men claim their homesteads. He stated further that the State of Florida had put apart as far as it had power to do so, a large tract of land where the Seminoles might wander back and forth; but that claims had been put upon this section which would have to be bought up. Action by the Convocation might facilitate matters, he thought, and bring about relief through the Legislature and Congress in the near future.

The subject of the Endowment Fund for the use of the District when it passes from the Missionary Jurisdiction to a fully organized Diocese was next presented, and among other methods which the Bishop suggested might increase the fund was the *insuring the lives of young men for its benefit.* He here mentioned that he had taken out a twenty-year policy on the life of his son, with the hope that others would follow his example.

In closing, Bishop Gray called attention to the marvellous progress of Christianity in the world, and gave some very striking statistics which proved the extraordinary growth of the faith.

The responsibility of the English-speaking people was dwelt upon and the remarkable fact was brought out that one out of every fifteen of the people of the world now speaks the English language.

The project of the United Board of Missions of the Provinces of Canterbury and York addressed to all the Bishops in the world in Communion with the Church of England with regard to the desirability of having a great congress in close connection with the next meeting of the Lambeth Conference was the last thing that the Bishop dwelt upon, and the opinion of the Convocation was solicited.

CONGRATULATIONS TO THE BISHOP.

During the Thursday morning session an address from the clergy and laity was handed to the Bishop congratulating him on the completion of ten years in the Episcopate, and informing him of the intention of the Church people to present him with a jewelled Pectoral Cross as a memento of the occasion. The Bishop was evidently much moved by this unexpected incident, and made a very beautiful and impressive response.

The various reports presented showed evidence of progress financial, numerical, and spiritual. It was decided to hold the next Convocation at Key West. The Name of the Church was then considered, with the result stated at the outset of this report.

MISSIONARY.

In the evening a missionary meeting was held, conducted by the Bishop. The building was filled with an attentive and interested congregation. An especially impressive feature was the introduction to the congregation of the House Mother of the Church Home and Hospital, who gave a very touching account of her very wonderful work, and of the many acts of mercy and healing wrought within its walls in the true spirit of Christian love and charity. Bishop Weed of the Diocese of Florida gave one of his inspiring and thoughtful addresses on the good done to the sender as well as to those to whom help is sent. He drew attention to our Blessed Lord's command to evangelize the world.

The Ven. Archdeacon Brown, in his address took his hearers back to the missionary efforts of the early centuries, telling of the first conquests of the faith.

A closing session of the Convocation was held after the Missionary Meeting, at which reports were received on Christian Education and Sunday School Work, The State of the Church, etc.

The proceedings were brought to a close by the solemn chanting of the *Gloria in Excelsis* and with the Benediction by the Bishop.

THE ANSWER OF SALT LAKE.

JUST as we go to press comes the report of the Convocation of Salt Lake, which must be held over for publication next week. In regard to the Name the Bishop asked the expression of the opinion of the Convocation. He pronounced the present name "an unfortunate one and absolutely inexpressive of what we claim to be"; but he deplored the "agitation for a change," and for his part should answer (1) that he favors change; (2) but not now; and (3) suggests the substitute name, "The American Church."

The Convocation discussed the matter at length and answered the questions put by the Joint Commission:

(1) That they desire change;

(2) Not now, but as soon as the General Convention can decide upon the change;

(3) The name suggested, "The American Church, with such qualifying word or words as shall in the judgment of the General Convention adequately express the apostolic character, the Catholicity, and the continuity of the Church."

TWO GREAT PROVIDENCES.

V.

By the Rt. Rev. C. C. Grafton, D.D.,
Bishop of Fond du Lac.

EVERY student of the history of the Anglican Church realizes in what a wonderful way it has been protected by Divine Providence. It has been in a remarkable manner restrained and disciplined and guided like Israel of old. Doubtless this has been in preparation for the greater, grander mission of evangelization that is now opening before her throughout the world. It is somewhat startling to read that four hundred millions of people, or about one-fourth of the world's population, are under British influence or rule. It requires no prophet's vision to see that the Latin race has largely done its aggressive work, and that, apart from the Slavonic Mission for Asia and the East, the era of the Teutonic and Anglo-Saxon has come.

It has come not only with its priceless gifts of civil liberty and legislative government, but with its fresh promulgation of God's Fatherhood and the Brotherhood of man. It comes bringing the divine revelation of man's duty to God and his fellow, hand in hand with the demonstrations of science with which it is in accord. It comes not only with the glad assurance of a future life, but enfolds us in the environment here on earth of the blessings of a heavenly kingdom. It comes with the power not only to save men from some future punishment, but by its teaching and sacramental gifts to deliver men here from doubt and superstition and the thraldom of sin. It comes in the power of the Spirit to bring Christ into men's lives and homes and so help humanity on and upwards. It comes bringing to us, in a word, Catholic Christianity, emancipated from the narrowness of mediæval scholasticism, the uncertainties and barrenness of Protestantism and the novel doctrines, worldliness and absolutism of the papacy.

Looking back we may see that one, and perhaps the greatest providential blessing vouchsafed our Church was the early death of King Edward VI. To be sure, he was followed by Queen Mary of unhappy memory. But the evils wrought by Mary were recoverable ones. Had, however, King Edward lived, the *Ecclesia Anglicana* would have lost its Catholic heritage. With all the tyrannous spirit of a Tudor monarch and all the narrowness and self-conceit of a reforming Calvinistic Protestant, the king would have made the English Church like unto the deformity of the continental Geneva reformers. We read in Strype's *Memorials of Cranmer,* that Edward had determined to make further changes, and if the Bishops refused, to make them himself by his own authority. The continuity of the Church would have been so broken, and her Catholic doctrines so marred, that she would have largely lost her heritage, and become a withered branch of Christ's Church. She was preserved from this destruction by the merciful removal of this conceited and fierce "young tiger-cub," as both Dean Stanley, we believe, and Dr. Littledale called him. The Reformation movement then passed through several phases and lasted into the next century. The Church went painfully through her double struggle, first with Romanism and next with Puritanism, and emerged from it in 1662, with our present Prayer Book and Ordinal. The Prayer Book as thus finally established embodies our Reformation principles, which preserves to us our Holy Orders and the Sacraments and the Catholic Faith. As we think of what our Church is and the magnificent future before her, we can never be too devoutly thankful to God for the great Providence that removed by death and so early from his place of influence, King Edward VI. By it the Church was saved.

Another, and we deem it the second great Providential blessing vouchsafed the Anglican Church and one which has occurred in our own day, is the denial of the validity of our Orders by the Pope. It, like the former Providence, has wrought in a wonderful manner for the safety and preservation of the Anglican Church. It has helped to unite her members, has dissipated dreams of corporate union with Rome, has painfully revealed to us by practical example the worldly policy of the papacy, has destroyed the possibility of any belief on our part in the papal infallibility, has helped to fill the Anglican Church with new courage and trust, and enabled her to turn her eyes towards her true mission, and discern the tremendous work of evangelization, if she will but unite her forces, she may do for God.

We may see this the better by asking ourselves what would have been the result if the Pope had decided other than he did? In the first place, the hearts of many of our High Church people would have gone out to the Pope with unbalanced restraint. He would have been regarded as if he were a very father indeed of all Christendom; the protector of all who appealed to him; as the wisely if not divinely appointed judge of controversy; and who in the Apostolic See sat in the seat of authority and wisdom. Nothing can express the rejoicing that would have been felt, and the enthusiasm that would have been kindled for the papacy, and the trust that would have been created in it. By this strong tide of popular feeling, the former antagonisms of many would have been swept away. The old scriptural and patristic arguments against Rome would have melted like ice in a summer's sun. Emotion and kindly feeling would have dominated both prejudice, reason, and sound judgment. The past could have been by many all forgotten and forgiven, and with an enthusiasm like that with which the English welcomed back the Stuarts, men would have begun to speak with exaggerated reverence of the decisions of the holy Apostolic see.

But the Pope did not so decide, and the result was quite the contrary. Anglicans knew they possessed valid Orders. They knew this, not by mere argument, but by the assurance of God Himself working in them—they knew that they received Christ in the Sacraments. They could no more doubt this than they could doubt the existence of God, or any essential fact of Christianity. Were I to doubt my orders I should not go to Rome, but give up Christianity; for there is no better proof of God's existence than there is for the truth of our Sacraments. None were looking, as we were skilfully misrepresented at Rome, to the Pope's decision to confirm their faith in what they knew to be true, but to see if the Pope was what he claimed to be. When he decided against what Anglicans knew with divine certainty to be true, then they knew with the same divine certainty that he was not infallible. It was seen to be a decision as contrary to the truth as if he had decided against Galileo and the planetary system.

So for many the glamor of the papacy passed away and the papal *Curia* looked in its nakedness but as a piece of skilfully constructed political machinery. The old man was, as we are told, fooled by Cardinal Vaughan and English Romans, whose pride and policy could not brook a contrary decision. We cannot be too thankful that God wrought our deliverance as He did of old that of David, when he turned Ahithophel's counsel to naught. Had there been a decision given favorable to Anglican Orders, the great barrier which has held so many back from joining Rome would have been removed. A disruption of the Catholic party would have taken place in England. Impatient of the Church's union with the State, and pained with the unrebuked heresies of rationalizing teachers, smarting under the malignant misrepresentations of their doctrines, tried by the persecutions of the Church Association, and disheartened later by the decision of the Archbishops, many would have sought peace in Rome. There would have been a veritable landslide. It would have been far worse than at the time of the Gorham decision. And it was in the air that many of the moderates and married priests would have petitioned Rome for an English Uniat Church. With such a secession the English Church would have become more and more Erastian. She could not have endured such another strain. The Oxford Movement would have ended in disaster. The Church's spiritual life would have decayed and it would have found itself like Samson with its power gone. From this woeful calamity God by this providence saved us. The papal idol to which some, not discerning its worldliness, had begun to turn, went down like that of Dagon before the Ark of the Lord. The hopes and dreams of Pusey and other kindly disposed unionists were dissipated. Rome had during the century widened the breach by her additions to the faith, and she has by this decision made reunion impossible. It has done us an immense service. It has begun to be realized that if God intended any outward reunion of Christendom it was not by way of union with Rome. Men began to see the truth they had partially turned away from, that Christ's prayer that His Church should be one as He and the Father were one, had been answered. We cannot doubt it. The unity of the Church is indestructible through union of its members with Christ. Corporate reunion of the three branches may be impossible, but Christian union is not. The duty of the different branches of the Church is to cultivate Church recognition and Christian fellowship, to learn from one another what each has of good, and avoid what has anywhere been found

harmful, and if possible, under certain conditions and special circumstances, to allow of inter-communion. This would be a real union of Christendom, and is all that can be hoped for or wisely desired. For it may be questioned whether corporate reunion of the Anglican and Roman divisions would advance the cause of Christ. It is doubtful, because no such union could take place by any mere adjustment of creeds and theological terms. It could only come by such a revolution in the whole papal system, as would bring down the papacy with a crash, and as would thus upset the faith of half the Roman Catholics. On the other hand, no union could take place with Anglicans without the Church's separation from the State, and complete disruption of the Anglican Communion. The now cohering schools or parties would then fly apart like released gases. Satan could not do a better work for the destruction of confidence in any Church teaching. More souls in each communion would be lost to Christ than any good that could possibly come. Corporate reunion thus is neither desirable nor does it enter into the sphere of sane speculation. If it is, as a late writer has said, "impossible for Rome to alter," it is equally impossible for our Bishops now delivered from the papacy ever to put themselves under the papal rule. It were as much as to expect that the emancipated American slaves would vote themselves back into the bondage of slavery. It would be as sane as to expect the British Parliament to burn up Magna Charta, do away with legislative government, and put the nation under an autocratic Czar. If any Anglicans are still looking Romewards, the best thing they can do for the cause of Christ is to give it up; to do nothing in the way of imitating Rome, in the foolish idea that it would help reunion. Our duty as Catholics is to seek to gain the confidence of the Church in our loyalty, and to aim and work in the spirit of a large charity towards all the members of our household, for holiness of life and the Catholic Faith.

TWO MOTIVES.

THE most interesting object in Palermo—was not in Palermo at all. It is the monastery and church at Monreale, a mountain or rather hill perhaps a thousand feet above the sea, and a few miles back from the harbor of Palermo. This monastery and church covers the summit of the hill, and round it clusters a poor little village, all of whose inhabitants, I should say, could be put into the church at any one service, and then twice as many more without overcrowding it. The most striking feature of this church is furnished by the mosaics, which afford a striking illustration of the incongruous literalism of Scripture interpretations which prevailed in the Middle Ages. These mosaics are intended to give to the worshippers scenes from both Old Testament and New Testament history. Here is Noah's carpenter sawing the boards for the ark with what is very like a modern saw; here Jacob's angels are seen descending a very short ladder—one wonders why they did not jump, they certainly would not have required their wings—while the Father looks down upon them and upon the sleeping Jacob through an open window. I suppose they are very beautiful; they are certainly very wonderful; but they are not at all credible. It is difficult for a radical Protestant like myself to get, and almost impossible for him to keep, the point of view of a mediæval Christian. Why was this church built here on this hilltop? Why did these monks gather in this monastery to do nothing all day long but say their prayers, walk in these cloisters, cultivate the fruits and flowers in this garden, which, I suppose, in those times few but themselves were permitted to see, and look off over those ramparts at the wonderful view—the ravine below inclosed by mountain walls tapestried with grass and flowers, the plain beyond rich with grass and fruits, still further the city, the murmur of whose ceaseless industry they could easily imagine if they could not hear, and yet beyond the city the sea with its boundless horizon and its treasures of infinite life—all these uniting to call them to come out from imprisonment and idleness to liberty and toil—the sea calling them to life and liberty, the city and the plain to profitable industry, the fruits and the flowers to the glad enjoyment of the good Father's gifts, the mountains to the worship of God in the temple not made with hands. How could they look unmoved upon all this and go back to their bare cells and their vacant life and their routine of ritual? I suppose this is inexplicable to a Protestant, because Protestantism instinctively measures the instruments of religion by their capacity to benefit man, mediæval religion by their capacity to express reverence to God. The Puritans' church was a "meeting-house" constructed and employed for the instruction of an audience; the mediæval cathedral was a monument reared as a memorial to the Almighty. The motive of the former might have been *Ad beneficium humanitatis;* the motive of the latter was *Ad Gloriam Dei.* The cathedral was no more built to benefit the worshippers who gathered under its roof than the monument in the cemetery is built for the benefit of the one whose body lies beneath it. This church was put on the hill where all might see the glorious monument which reverence had reared to God, and the monks offered their orisons as a tribute to their King. That the best way to render acceptable service to God is by rendering useful service to His children probably never entered their heads. Something such were the thoughts which came to me as I sat there in the church and afterward walked in the cloisters at Monreale. Perhaps we Puritans have reacted too far from the sacerdotalism of mediævalism and need to retrace our steps. Perhaps there is something in this monumental piety which we need to incorporate in our humanitarian religion. I must think more of this.—L. A., in *The Outlook.*

A MISTAKE.

By the Rev. Cyrus Mendenhall.

IT IS a mistake all too common, to suppose that detracting from the merits of another will elevate the person so doing. Physically, it has been declared impossible for one to lift one's self by one's boot-straps. It is useless, ethically, to attempt to raise yourself by pulling down your fellows. An aptness at pointing out a weakness, a defect, a sin, in some one whose good qualities have been noticed in your hearing, is an indication of something radically wrong. Now, I imagine no sane person will dispute the affirmations here made, and yet men go on doing that kind of thing daily.

All this does not apply to a dead man. No one objects to hearing him praised. He is no longer in competition. The most persistently jealous critic doesn't even think of bringing aught against him. Mark Twain said he would prefer more "taffy" while he lived, and less "epitaphy" when he died. Here is a bit of good advice in quaint form:

> "Revere the living, stand in awe of them,
> They may one day, and soon, before thine eyes
> Become dead men: and whatsoe'er of harm
> Thou day by day hast done to them,
> That thou hast done to poor, poor, poor dead men."

No man ever lost anything by giving due credit to another. We preach the Golden Rule; how would it do to make it our rule of practice in these matters?

ANECDOTAGE.

THE Rev. C. R. D. Crittenton, who recently sent the amusing anecdote published under the title "Two Kinds of P. E.," and whose name was accidentally omitted from the signature thereof, vouches also for the following:

Once upon a time, a friend of mine and the director of my Brotherhood of St. Andrew, was *en route* to New York City from Chicago, via the Pennsylvania R. R.

By his side sat a Roman priest, with an open book in his hands. His lips moved constantly and his eyes scanned the out-door scenery as it fled by.

After the good clergyman had made up his offices sufficiently, he asked my friend:

"Young man, may I ask what is your religion?"

"I am a Catholic, sir," was his prompt reply; upon which the Roman clergyman extolled the Roman Communion and expressed his pleasure in meeting so gentlemanly and evidently learned man and finding him a Catholic; and added: "The Roman Catholic Church is the only Church which can hold the educated classes," etc., etc.

Then the Brotherhood man lifted up his voice and showed him what kind of Catholic he was; that his Church was called the P. E. but was in reality the American Catholic Church, etc., etc., finally closing with these words as he arose to go to the dining car: "Remember, Father, there are other pebbles on the beach."

The Latest.

Newark, N. J., Feb. 3.—Henry Hayes, Treasurer of this Diocese for nearly fifty years past, a loyal and consistent Catholic Churchman, and one of the ardent supporters of Dr. Fiske at the recent election, died suddenly from heart disease yesterday.

Helps on the Sunday School Lessons.

JOINT DIOCESAN SERIES.

SUBJECT—"*The Life of our Lord and Saviour, Jesus Christ.*" Part II.

By the Rev. ELMER E. LOFSTROM

THE CLOSE OF OUR LORD'S PUBLIC MINISTRY.

FOR SEXAGESIMA SUNDAY.

Catechism: IX. "Chiefly Learn." Text: St. John xii. 31, 32. Scripture: St. John xii. 19-37.

TO-DAY we reach the climax and end of the Saviour's public ministry. Heretofore St. John had always said, "No man laid hands on Him because His hour was not yet come." Now, on Tuesday of Holy Week, we see His teaching in the Temple interrupted by the arrival of certain Greeks who seek to see Him—and that coming of the Greeks seems to be much more than appears on the surface; it is taken by Him as a sign that His work is done. He answers Philip and Andrew: "The hour is come that the Son of Man should be glorified." He brings His teaching to a close and goes with His disciples out of the Temple for the last time, and to the home of Lazarus at Bethany, there to remain until He returned for the Last Supper and the beginning of the end.

The passage is made up of verses, each of which has some special truth and lesson in it; but some general lessons appear from the narrative as a whole.

I. The request of the Greeks, and Jesus answer.
II. The Voice from Heaven.
III. The last warning and final rejection.
IV. Lessons from the drawing power of the Cross.

I. When Jesus was born, He was "manifested" both to the Jews as represented by the shepherds, and to the Gentiles or Wise Men who came from the far East to worship Him. He preached the Good News of the Kingdom first to the Jews and then to the Gentiles, as we have seen at other times. That Gospel with its offer of salvation was brought first to the Jews first as of right. It was their peculiar privilege and glory that "salvation (for the whole world) was of the Jews." Sometimes it seems almost as if it were under protest that the Gospel was preached to the Gentiles at all, and usually only when they asked for it (Acts xiii. 46). Had the Jews accepted it, the Gospel would have been known to the Gentiles only through them. The direct extension of the Gospel to the whole world rests on His rejection by His own People. They had already rejected Him, at the end of His first year's ministry, at Nazareth; at the end of the second at Capernaum; and now at the end of the third and last year they were about to reject Him finally at Jerusalem and in the Temple. So this fact of Gentiles coming of their own accord seeking Him seems to be, to Him, a conclusive sign that all is at last ready, that His hour has come, and that by His "lifting up" all men are to be drawn to Him.

He was in the Temple in the "Court of the Women" where the Treasury was (St. Luke xxi. 1, 37, 38), and Gentiles or Greek proselytes were not admitted so far into the Temple courts. They must remain outside the "Soreg," or marble wall in the "Court of the Gentiles." So they send word by St. Philip—perhaps because they knew him, as indicated by "which was of Bethsaida of Galilee." St. Philip consults St. Andrew, and together they tell Jesus. There is nothing to show that He went out to the Greeks. Some of His words might be meant for them (v. 26, 44 *et seq.*), but they were evidently addressed to the Jews (v. 36).

II. That this event was a very significant one is shown by what followed. At His Baptism, when He formally entered upon His public ministry, a Voice had come out of Heaven. Now when His work was closed a Voice again is heard. Jesus' own words show that it was a great hour, but though He shrank, He did not falter from going on to the Cross on which He was truly to be glorified. He even seeks to prepare the disciples for the understanding of that event. It is but following out the natural law that nothing of worth is won without the sacrifice of the less worthy and temporary (v. 24). Even as He shrank from His trial, His thought was of His disciples, and He declares that even the Voice from Heaven was for their sakes. A curious sifting of His hearers is made by that Voice. For though all heard the same sound, some said that it thundered, others, that an angel spake to Him; while His disciples heard the words which were spoken. It is a striking parable, as it were, of His reception. He was the Messiah, the Son of God, But all had not the spiritual perception to see that. Some were utterly blind to His claims. "This man blasphemeth," they said. Others saw in Him "the Prophet of Galilee." St. Peter answered for the apostles, "Thou art the Christ, the Son of the Living God." So now the Voice testified that it was the Father who had glorified the Son's Name by the miracles which were done by Him, and also more directly, as at His Baptism and Transfiguration, and promising to glorify it again. But only a few understood. Most of His hearers were deaf to His claims as well as to the Voice.

III. To them, therefore, He adds His last warning and they for the last time reject Him. There is first, in answer to their objection that He cannot be the Messiah for Messiah was expected to abide forever; a gentle exhortation in which "a little while" is contrasted with their "abideth forever" (vs.35, 36). There were some who might have been saved by that warning, for "many of the chief rulers believed on Him but because of the Pharisees they did not confess Him" (v. 42). They were unwilling to sacrifice a present good for the sake of a greater good which they could not see nor understand (v. 25). In verses 44-50 are given words which He spoke to them, so plain that there could be no doubt in their minds as to what He *claimed.* This Voice was even clearer than that from Heaven, for they all heard these *words,* but their hardened hearts would not receive them and so for the last time they rejected Him. In spite of His plain words and in spite of His many miracles they believed not on Him (v. 37).

IV. The many practical lessons which hang on the passage may perhaps best be summed up as *the drawing power of the Cross.*

It is important to remember what stands out here in a very striking way, that from one point of view the lifting up of the Son of Man upon the Cross was His victory, yes His glorifying. He shrinks from that hour, yet it is the hour "that the Son of Man should be glorified." As He thinks of it, He says: "Now is the judgment of this world, now shall the prince of this world be cast out." The same undertone of triumph which runs through the whole story of the Passion, here stands out in bold relief. He sees the victory over Satan and He sees the Power of that Sacrifice, as it should be for all time, to draw all men to Him. But it is also something more than that which is meant. It is also a promise. The *drawing* is done also by the Spirit which He could only send by being lifted up and by going away (St. John xvi. 7). Men are helpless and powerless to come to Him without that drawing Power (St. John xvi. 44). Since that time all men have been *drawn,* but all do not yield. Jesus, though He loved us enough to die for our sins, and His sacrifice is sufficient to save us from all our sins, yet He cannot compel men to accept that salvation. It is now, as it was that day. All classes were represented in the multitude before Him. There were the Greeks who came seeking Him. They had heard, casually as it were, of Him, and come of their own accord because they have *need* of Him.

There were the apostles whom He had trained and brought up with Him now for three years; they *believed, though they understood not all His words.* There were the chief rulers, who believed also, but refused to confess Him, because they set more value on the praise of men than of God. Their standard of measure was wrong, choosing temporary rather than permanent happiness.

Then there were the Pharisees who had their eyes so blinded and their hearts so hardened by their continued misunderstanding of Him that now they could not understand Him, however plain His call.

There may, too, be an absolute sense in which it is a promise that sometimes, alas, yet future, He will draw all men to Him, and they will come.

One other thought is suggested by the answer to the Catechism question: "Why was the Sacrament of the Lord's Supper ordained?" That Sacrament is the greatest channel through which that drawing Power now works. We, who wish to be drawn nearer to Him, should put ourselves in the way of that Power.

THE FAITH that is looking to God to do everything hardly accords with the teaching of the Book. While it is our duty and privilege to pray for God to work as only He can work, we are not to leave Him to do all the work. We are God's fellow-workers. That being the case, if we fail to do our part, that vitiates the promise of the Lord's help, and He leaves us in our laziness, and nothing but failure can result.—*Christian Advocate* (New Orleans).

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

REQUESTS FOR "THE SPIRIT OF MISSIONS."

To the Editor of The Living Church:

THE little notice about *The Spirit of Missions* which you so kindly inserted for me a month ago, has brought so many responses of requests for that magazine, I have been at a loss to know what to do. Some of them have been taken by friends in the Woman's Auxiliary, and there are still three unanswered, and I doubt not more to follow, as one came this morning.

Cannot some of your readers help me out? If any will kindly send me their address, I will forward the unanswered letters gladly.

It is a commentary on the circulation of THE LIVING CHURCH, that the letters, ten in all so far, have come from our own Diocese, from Connecticut, Indiana, and even from England. Thanking you in behalf of the C. P. C. for your space,

187 Twenty-fifth St., Sincerely,
Milwaukee, Wis. (Mrs.) ESTELLE B. WADHAMS.

AS VIEWED BY A POLISH CATHOLIC.

To the Editor of The Living Church:

I AM a Polish Catholic (not Roman), and am greatly interested in the Episcopal Church. A few months ago I knew nothing about this Church; had no idea that it possessed the Apostolic Succession and had valid sacraments. I did not know that it was a part of the Holy Catholic Church, but supposed it to be one of the many Protestant sects. I am glad I know better now.

I was brought up in the Roman Church, but, like many thousands of my countrymen, I have forsaken that communion and have no desire to return to it. The Roman Church has treated our people badly. Most of us are very poor, and Rome has only sought to keep us poor and make us poorer, if possible, by charging exorbitant prices for sacraments and other means of grace. I could write many pages upon Rome's oppression of our people which would be enough to move a heart of stone, but it will be enough to say that Rome's treatment of us led the more intelligent of our people to look more closely into the system and history, and they became satisfied that the Church of Rome has in a number of instances seriously departed from the ancient Catholic faith. Consequently the independent Polish Catholics—I refer more particularly to the leaders from whom the common people are learning—entirely reject the unapostolic theories of the Supremacy of the Pope, the Infallibility of the Popes set forth by Pius IX. in 1870, and the dogma of the Immaculate conception of the Blessed Virgin Mary, set forth by the same Pope in 1854. Of course, we also reject Indulgences and certain other practices which I believe, and am sure experience has proved, to be detrimental to the spiritual life, but which are a great source of revenue to the Roman Church.

Our aim is to return to primitive Christianity; we want to be Catholics, not Romanists nor Protestants. While we love and reverence the Blessed Virgin Mary, we consider that it is really dishonoring Christ to speak of her as "the mediatrix between God and man," or to make use of any such like expressions towards her as are found in many popular Roman books of devotion.

We also believe that the public services should be in the language of the people. Our people do not understand Latin. The Polish Liturgy is being gradually introduced into our churches, but I have never yet had the privilege of hearing it myself. In fact I never heard the Mass in a language I could understand until quite recently, when I attended an Episcopal Church, which afforded me much happiness, the service being conducted with full Catholic ritual, and I cannot help saying (though it is small matter) that I like your vestments much better than those of the modern Roman pattern.

We also believe in a married priesthood. We think it is better for most priests to be married and that the family life is in many respects very desirable for a priest.

But my chief object in writing—in fact my only object—is to tell you Americans that much as I love and admire your Church, I am really ashamed to think you have so poor a name. *Protestant Episcopal!* Who would ever know that a Communion bearing such a name was really a part of the One, Holy, Catholic, and Apostolic Church founded by Jesus Christ? It sounds more like the name of some sect which originated since the days of Luther. And indeed that is just about what many of our people, including some of our priests, think.

All the Polish (independent) Catholics in the East are not under Bishop Kozlowski of Chicago. There are quite a number of congregations and priests in the East who stand by themselves, and I am not taking into account those subject to Bishop Kaminski of Buffalo who was consecrated by Vilatte, whose orders many consider doubtful. I refer to a considerable number who are without any Bishop and who need one badly, for even if they were to come under Bishop Kozlowski's jurisdiction, he is too far away to attend to them properly. These have already chosen a priest for that office, Rev. Fr. Hodor of Scranton, Pa., who has the oversight of said congregations, and whom they hope may be consecrated sometime. One objection some have to Bishop Kozlowski is that he is "trying to unite with the Protestants," meaning the Protestant Episcopal Church. They cannot understand how a Church can be Catholic and still call itself "Protestant Episcopal." It must of course be remembered that few of them can speak English, and what little information they can gather about the Episcopal Church generally comes from those who are only too glad to say something against it. Still, as a member of your Church remarked to me the other day, they can hardly be blamed for being suspicious of a Church which calls itself Protestant.

I am very glad that a strong effort is about to be made to change the name of your Church. *The American Catholic Church* is the name you ought to take. This is what I told an Episcopalian before ever I knew that any of you were thinking of adopting it. Your Church has the best right to this title, and if any of you are so simple as to think that it will bring you nearer Rome by so doing, dismiss the idea at once. Rome is well satisfied to have you call yourselves Protestants. Rome refuses to recognize your Church in any manner, and so long as she holds on to her present errors she never will or can. Pope Leo XIII. has officially stated that your holy orders are "absolutely null and utterly void," and has declared that his decision must never be repealed or called in question. It is evident, therefore, that if any Episcopalians are afraid lest the title "Catholic" should lead them to Rome their fears are groundless. If any of them should try to unite with Rome as she now is, they would be spending their time foolishly. Rome demands nothing short of absolute submission and blind obedience, which God forbid that any of you should ever pay.

So I say again, the Romanists do not want you to call yourselves American Catholics, for they claim to be the only true Catholics. They would be pleased if the Polish people would give up calling themselves Catholics and take the name of Protestant, but we do not intend to please Rome by so doing.

If you call yourselves *American* Catholics, the Romanists will be actually forced to call themselves by their proper designation, *Roman* Catholics. I do not like to read in the newspapers of "Protestant Episcopal Bishops," and "Catholic Bishops," the latter phrase being applied to the Roman Bishops. Where the Episcopal and Roman Diocese have the same name this is still more marked. For instance your Bishop at Albany is often styled "The Protestant Episcopal Bishop of Albany," while the Roman Bishop there is nearly always styled "The Catholic Bishop of Albany." And what is still worse, many Episcopalians speak of Romanists as "the Catholics," as though they themselves were outside of the Holy Catholic Church, and as though none but Romanists belonged to it. Now this ought not so to be. It is simply disgraceful. If the Episcopal Church really wants to remedy this wretched state of affairs it seems to me the most simple way of doing it is to adopt the title, "The American Catholic Church."

If the Episcopalians only realized what a hindrance their name of Protestant Episcopal is to Christian unity, I am sure they would soon stir themselves up and have it corrected, for it is a real stumbling block, not only to Polish Catholics, but to the Old Catholics, Greek Catholics, and other Eastern Churches, and very likely to some Roman Catholics who might otherwise look to your Church as an ark of safety from tyranny and superstition. And I also think that many Protestants when weary

with the ever shifting theories of sectarianism would be more apt to seek rest in a Church bearing the ancient name of Catholic, than in a Church which obscures her real character under the modern, negative name of Protestant.

I will conclude this letter by asking the prayers of the American Catholics (for such indeed I believe you to be in spite of your name) that the Polish Catholics may soon be united and consolidated, and that we may come into full communion with the American Catholic Church, now unfortunately known as the Protestant Episcopal Church.

Jan. 25, 1903. Stanislaus Monarzyski,
Treasurer of St. Cosmos' Church (Polish Catholic), *Lowell, Mass.*

"THE OTHERS."

To the Editor of The Living Church:

A FEW weeks ago you kindly inserted a letter from me under the heading "Dean Fremantle and Others," in which I suggested to your correspondent (Bishop Williams) that instead of going to England he might find at home clergymen quite as deserving of censure as the notorious Dean of Ripon. To prove my assertion, the following is an extract from a sermon, delivered by Dr. Rainsford in St. George's Church, Stuyvesant Square:

"And now our conception has advanced, and we call God Father. And is this the end? No, it is but the beginning to something nearer and better. We are moving on. Nor is the world going to rest satisfied with one divine conception on this earth, with one Mary. The time is to come when every mother will feel that she is divinely called and honored and will be so."

The view of the Incarnation implied here, a mere human conception, seems to me as outrageous as anything Dean Fremantle ever uttered. I am perfectly justified in assuming him to be correctly reported, as in the same paragraph he says "he finds more pertinently important truth in the newspapers of to-day than in the old tomes of mediæval saints."

He prefaces his sermon with the remark: "I don't care one bit whether you like my sermons or not; what I am anxious to do is to teach you something you *ought* to know."

What colossal egotism! When I hear these teachers of "A New Theology" assuming themselves to be the depositories of all truth, and the verbiage used in complimenting one another and disparaging all who have gone before, I am reminded of Lord Beaconsfield's description of Mr. Gladstone as "a sophistical rhetorician, inebriated with the exuberance of his own verbosity, and gifted with an egotistical imagination that can at all times command an interminable and inconsistent series of arguments to malign an opponent and glorify himself."

When I came to America, a few years ago, I was delighted to find the freedom that the Church enjoyed; but I have since found that in many cases what I thought was freedom is only license. At a time when there is a generally expressed desire for reunion with the other branches of the Catholic Church, such acts as the following appear to me particularly reprehensible.

At one extreme we find a rector adding to the public service the very beautiful but distinctly Roman ceremony of Benediction.

At the other extreme a rector admits to the Holy Communion one he knows to be a Presbyterian, notwithstanding the very explicit rubric. It appears that the rubrics are only authoritative when used in deprecation of Catholic practices.

At Calvary Church, last Sunday night, the Rev. Dr. Faunce (a Baptist minister) occupied the pulpit, in flagrant defiance of Canon 17; to make the matter worse, the Bishop of the Diocese was present; I thought perhaps the Bishop had given Dr. Faunce a temporary license as a lay reader, but I find Canon 12 precludes the possibility of that.

Now is it conceivable that the Greek Orthodox or Holy Roman Church would consider for one instant the question of communion with a Church permitting such un-orthodoxy? I might occupy a whole page of your journal in multiplying like instances of lawlessness, but I think the above will show that if Bishop Williams is anxious to put Church discipline in force somewhere, there is plenty of scope for its exercise in New York.

Faithfully yours,
Henry C. Fairbairn.

243 W. 21st St., New York City.

TAUGHT BY THE BISHOP OF ALBANY.

To the Editor of The Living Church:

IN A Manual of Christian Doctrine which is used to a large extent in the Sunday Schools of the Church in this country, I find near the bottom of page 224, under the heading, "The Holy Catholic Church in the United States," the following questions and answers concerning the name of our Church:

"Is there a true branch of the Catholic Church in the United States of America? Yes; that body known to the civil law as the Protestant Episcopal Church.

"What is its *true* name? *The Holy Catholic Church in the United States.*"

Now, this manuel teaches that there is a true branch of the Catholic Church in the United States, that this true branch is known to the civil law as the Protestant Episcopal Church, but that its *true* name is "The Holy Catholic Church in the United States." This is good Catholic teaching, and it should have weight on the pending question of a Change in the Name of the Church. The Church should have its *true* name "writ large" on the title-page of its Book of Common Prayer. Its name *in law* and *its true name* should be identical. Then it would not be necessary to explain that, although the Church is a branch of the Holy Catholic Church, yet, for some unknown cause, it has been going under an assumed name for more than a hundred years.

In a glossary to this same book, on page 304, I find the following concerning the word Protestant:

"Protestant, a name which originated at the second Diet of Spires, A. D. 1529, as a designation of those who *protested* against the revocation of a resolution of the first Diet. The word nowhere appears in the Prayer Book of the Church of England. The same is true of the Church of Ireland, and both Churches, by their representative bodies, have deliberately refused to have the word imposed upon them as a title."

This whole manual is sound and strong upon the Catholic faith, and there is nothing in it that has the slightest tendency to make "a stout Protestant" of any one. It contains an introduction by the late Dean Church of St. Paul's, and is approved by the Metropolitan of Canada, and was edited by the Rt. Rev. William Croswell Doane, S.T.D., Bishop of Albany, and the series of which this manual is one, is called "The Bishop Doane Series of Manuals of Christian Doctrine."

We owe much to the Catholic teaching of the Bishop of Albany, although he may of late seem to act in conflict with his former teaching.

W. M. Ramsey.

"A POLITICAL EQUIVALENT."

To the Editor of The Living Church:

CONCERNING the name of the Church, I would like to ask some, who claim to be satisfied with Protestant Episcopal, if Protestant Episcopal represents sufficient truth for their comprehension, or all that they care to contend for.

To affirm that the name "doesn't matter," or that we must do something worthy of the name Catholic before we assert it, is no better than "I'm a Democrat and not particular about the name 'American.'"

Wm. S. Pearce.

Dollar Bay, Mich., Feb. 2nd, 1903.

Papers For Lay Workers.

By Mary J. Shepperson.

CHILDREN'S SYMPATHIES—THEIR TRAINING.

CHILDREN are naturally sympathetic, but we must wisely cultivate this fine trait. We dare not strain it or play rudely upon it. The pretending to cry is a wrong method to induce obedience. It destroys confidence and teaches falsehood. Does visiting public institutions injure children by straining their sympathies? It depends upon the nature of the institutions visited, and the disposition of the children.

I remember longing to be an orphan—with my parents alive, of course—so that I could have many playmates. Had I known the meaning of the word orphan, I would doubtless have felt pity and sorrow. So, in visiting, I would avoid all harrowing details, and I would not visit hospitals. An industrial school calls forth that kindred feeling which we all have im-

planted—a desire to earn our own bread, thrift and self-respect, and a longing to help others do the same.

Some children in visiting a home, would notice only the pleasant feautres; others, only the sadness of life, which necessitated the existence of the "home." A class of little girls, which I had last year, much wished to visit a Home for the Blind, for which they had been working. They were most impressed with the thought of hearing the piano and bells used as a song accompaniment. Had there not been some painfully afflicted patients there, I would have taken them.

My Sunday School boys, however, were older. They proposed visiting an orphanage, but expressed so much sympathy for the boys that I did not encourage the visit. I felt that their sympathy would injure themselves, without benefiting anyone else.

I shall never forget the impression made upon me, when about fourteen, by a baby girl who had been seated on a stove by her mother! The child died, I believe, from the burns while at the hospital.

Do not try to excite the child's pity. Teach him to be kind to all—to be a *gentleman*. He will love his pets—but perhaps you are afraid of animals—and delight in the many beautiful insects about him. Teach him practical common sense and how to use hands and brain both, wisely. Then, when sorrow comes to him or others, he will sympathize *naturally*, because his heart has been cultivated. He will not, however, despair, but will feel within him God-given resources to use for every emergency.

FRAUDS.

TO DISCRIMINATE between the fraud and the really needy is an unsolved problem. Life is often stranger than fiction. I have in mind a family known to me for over ten years. They live by moving from one locality to another, and from the charity of neighbors and tradesmen. They are everywhere respected. When I first knew them they had some jewelry, very beautiful silver, and very rich garments, all of which were sold. The man and wife are both most unpractical—foreigners, they cannot seem to adapt themselves to our businesslike ways. There are about eight small children. The man is now crippled with rheumatism, and often in his bed. Help given them showed but small results. Why?

The man one day showed me two common glass bottles with bright painted flowers, thanking me for the gift. I certainly would never have donated such objects to anyone but a goat. I politely told him his thanks were misplaced. He had bought them with money given him for rent! There had been a few dollars extra.

Another friend in the same way supplied money for the children's photographs. The mother wound frames of blue worsted for them.

She asked me to give *her* the money in future, and I found it was well used. She was very thrifty.

"That snake"—a big Japanese one—"coiling about my workbasket, was 'a gift' from another friend when we were almost starving," she said. "With us it is always feast or famine. I cannot tell people how my husband does, for he would get no work. Again we would have no help. Snakes make me feel ill, but my husband admires him. That was the worst 'gift' he ever bought." The man was unbalanced. Why should his family suffer? They needed help all the more.

A dressmaker provided meagerly for her aged and helpless mother, while her own room was filled with beautiful pictures. The old lady never tired of telling me of them. One day I went to the daughter's room for some trifle for the mother. The gold frames were made of paper! The attempt to be truthful was pitiful. The mother's room was a palace by comparison.

Ah, friends, let us "judge not, that we be not judged."

IT IS NEVER WELL to deliberate long in things of doubtful propriety. As soon as one gets time and full control of his reasoning to himself, the question should be settled about this way: The fact that it is of doubtful propriety is to the discredit of anything. There are too many things about which there is no doubt at all which one can do to leave any time for things of even doubtful propriety. This reasoning is enough to settle the question, and at this point the way of safety is to dismiss the matter from any further consideration at all.—*Selected.*

TO-DAY.

This present age contrast with those of yore
Thou sage philosopher. The constant growth
Of learning, progress, scientfic lore
Is wedded to thy spirit's plighted troth.

How wide an intellectual swath is mown
In the expanse of Heaven's committed charge!
What vast embellishments our Priests have shown
Of talents, strange before, now rich as large.

Should not this augur blessedness and peace,
Chastened Ambition, elevated Hope?
Virtue, from greed experiencing release
Should with hell's vices confidently cope,

If Priest and people, union divine,
Cemented ever be by bonds of Love;
And shine, as only Heaven's own graces shine,
A marriage contract, solemnized above.

Say, shall base Mammon own a footing here,
Shall Poverty be dreaded as a curse?
The consecrated measure of enough
Can surely fear no grip of dark reverse.

And yet, as soon as Fortune shows her hand
And opes a prospect of a richer sheen,
Contentment migrates to another strand,
And bare-faced gain suggests a novel scene.

Alas, all progress marks the Preacher's life,
Save one, and that the sole advancement true,
Which stands for Peace, apart from human strife,
And Love, forever old, forever new.

Stay then, thou advocate of Gospel news,
Ready to learn of Him who died for thee.
The evil of a venomous world refuse,
Rich in the wealth of Truth's simplicity.

Stay, labor on! and count it gain—not loss—
To live for souls and hunger for their need,
Thy constant joy to glory in the Cross,
And Heaven's promotion, thine eternal meed!

Highlandville, Mass. —FREDERICK PEMBER.

RECEIVING CRITICISM.

I AM confident that the quality and extent of one's progress in obtaining correct knowledge in relation to any line of pursuit, depends quite largely upon the manner in which he receives the criticism of those who are competent to pass judgment upon his work.

It is true that, as a rule, those young persons who have made rapid advancement in their chosen sphere of pursuit have been gladly willing to receive that kind of criticism which frankly pointed out their errors, and gave suggestions of better thought and execution. Every young person ought steadily to bear in mind that as yet he knows but little, as compared with what he may know later on, and will know if his mind shall remain freely open to instruction from all sources. No self-pride should be allowed to deter one from favorably receiving kindly-meant correction of his errors or his defects, even though the admission of such things be wounding to the sensibilities. A faithful critic is the true friend of one whom he seeks to improve. It is for the best benefit of the erring one that the good critic renders service, and not for his own pleasure. It is, therefore, very unkind and actually ungrateful in the criticized person to show angry resentment towards the friend who would help him especially to improve himself in that which is lacking. And yet many a capable and well-intentioned critic has been severely abused because he has ventured to point out damaging errors in others, solely for their own right progress. This is the chief reason why not a few very capable persons have ceased to proffer criticisms where they were particularly needed, and which, if given and gratefully received, would be of great worth.

But should a really competent person refrain from kindly criticising one's imperfections, even when aware that he would be mistreated for his service? Varying answers might be given to this question, but I incline to think that one ought to perform such a service, because it may result in much good to the erring one. A few years ago I remarked to a clergyman's wife that I had concluded not to continue criticising her husband for certain mistakes that he was making, for he evidently did not receive my service kindly. She urged me to continue, saying that, although he at first resented criticism, it actually did improve him.

Blessed be the true critic! Blessed, also, is he who profits by criticism! C. H. WETHERBE.

Literary

Religious.

The Christian Tradition. By the Rev. Leighton Pullan. London, New York, and Bombay: Longmans, Green & Co. 1902.

The title of this book is not illuminating, the contents of the book are exceedingly so, and very valuable, although forming a loosely connected series of essays, rather than a systematic work.

The chapters, Mr. Pullan says in his Preface, "are intended to illustrate the continuity and value of Christian tradition in conduct, belief, and worship." They undoubtedly do this incidentally, but such an *aim* is not obvious in any portion of the book except in the remark we have quoted.

But we have done with adverse criticism. Each chapter, or essay, has great value, and we should be sorry to have lost any one of them. And each in its own line affords a needed corrective, based on competent learning, of the tendency which has lately appeared among us to abandon traditional views of ancient ecclesiastical history.

The first chapter treats of the New Testament books, presenting in brief and readable form what the same writer has given at length in a recent volume wholly devoted to the subject.

The second chapter traces the history of the three Creeds in a careful way, and contains some briefly stated reasons why we still need to receive, and receive intelligently, the Athanasian Creed or Hymn. The loss of that symbol from our Prayer Book was one of the most serious calamities of American Church history.

Then follows a very satisfactory treatment of the subject of Apostolical Succession, in which the confusion thrown around the subject by a few recent Church writers is dissipated, and the real point, of unbroken devolution of power and authority to ordain, is set forth clearly, with historical evidence. The question of Primitive Episcopacy at Rome is given particular attention in an appendix with especial reference to the Bishop of Salisbury's recent and uncalled for concessions to Presbyterians. The general subject is continued in the fourth chapter, on Episcopacy. The author points out that if presbyters were allowed to ordain in Alexandria, for instance, it was because they were themselves ordained with that intention, so that they were in fact what we mean when we speak of Bishops—the distinctive title of Bishop not having yet been adopted. On the other hand, the modern originators of Presbyterian successions had not in fact been ordained with such design, and had not therefore received the power to ordain. In brief, modern facts of themselves settle the question against Presbyterianism for all who recognize the necessity of unbroken continuity in the devolution of power to ordain for the preservation of the Apostolic ministry.

A chapter follows on the Genius of Western Liturgies which is perhaps too complex for ordinary lay readers, but which is a valuable exposition of the ritual principles of worship and of the historical significance of existing modes of worship, Catholic and Dissenting.

The sixth chapter on the Festivals of the Church brings into convenient and readable compass a subject which we believe to be especially unknown to laymen. It is exceedingly interesting and accurate.

The next chapter on The Catholic Church and National Churches treats of the dangers of national isolation, of the ultimate earthly authority of the universal Church, of the authority respectively of Scripture and ecclesiastical doctrine, of the authority of a national Church in regulating worship and its mode of government in general, and of the contrast between Catholicism and the provincialism of the papal system. It is all good, balanced, and rational.

Penitence in the Early Church is next considered, with careful attention to the changes of its form, and with emphasis upon the continuity of the principles all along which are embodied in the modern administration of "Penance." Recent controversy is held in view, and many references are given to substantiate the writer's very sound contentions.

The last chapter contains a useful history and exposition of Monasticism. It is clearly shown that, while the monastic idea stands for exceptional personal vocation, and is subject to recurring degeneration, every Catholic revival brings with it a revival of the monastic idea and institution in forms adjusted to the new conditions. This is exemplified, in particular, by the new Orders of both sexes which have appeared in the English Church as the inevitable result of the Oxford Movement.

As can easily be seen from the tone of our review, we regard this book as a valuable addition to the Oxford Library of Practical Theology—one which brings together a series of comprehensive treatments of subjects which intelligent Churchmen should carefully inform themselves about. Francis J. Hall.

The Next Step in Evolution. By Isaac K. Funk, D.D., LL.D. New York and London: Funk & Wagnalls.

This little book, or rather essay, is a strong plea for spiritual religion, and the author thinks he can see its development already assured. It may not have occurred to him that there has already been much spiritual religion in the world, and that its highest development was in the earliest ages of Christianity. But aside from this one cannot read these hopeful chapters without sharing the fervent aspirations of the author for the better realization of what Christ our Lord is and must be to men in their practical life.

Miscellaneous.

Mont Pelée and the Tragedy of Martinique. A Study of the great catastrophes of 1902, with observations and experiences in the field. By Angelo Heilprin, President of the Geological Society of Philadelphia, F.R.G.S. of London, etc., etc. Illustrated with photographs largely taken by the author. Philadelphia and London: J. B. Lippincott & Co. Price, $3.00 net.

Prof. Heilprin's book, containing his studies of Pelée immediately after the May 8th eruption, and embodying the further actual experiences of an eye witness to the greater eruption of Aug. 30, is an exhaustive study and startling record of one of the greatest cataclysms on record.

The author showed the greatest moral courage and zeal in visiting the district of Martinique and the still frightful scene at the earliest moment. His second visit was no less notable, for he was a close observer of the second eruption, being in seeing distance on that fateful day when Morne Rouge and the martyr Father Mary, with his flock, met their frightful fate.

In one attempt to visit the crater, the party were unable to make any observations on account of the frightful and continuous storm and cannonading of bombs and boulders which surrounded them. "A whistling bomb flew past us at this time, but left but a comet's train in our ears, for it could not be seen. We took it first for a flying bird, but its course was soon followed by another, and then came the dull thud of its explosion in air. Deep down the river we could hear the scattered parts tumbling, sliding, and crackling. We could no longer deceive ourselves as to the character of the struggle into which we had entered." Huge boulders were hurled as from some unseen mighty engine in great parabolic curves. Acres were covered with them after the subsidence of the great upheaval. Some of them, on measurement afterward taken, were five, six, ten, twelve feet through.

One visit was finally made the day before the August 30 eruption, which seems almost incredible for the daring of the author and the miraculous escape from death. Finally reaching the summit of the mountain and the upper lip of the crater, he says: "Across the steaming lake bed, little mindful of its puffs of vapor and sulphur, we dashed to the line above which welled out the steam cloud of the volcano, and almost in an instant stood upon the rim of the giant rift in whose interior the world was being made in miniature. We had reached our point. We were four feet, perhaps less, from a point whence a plummet could be dropped into the seething furnace, witnessing a scene of terrorizing grandeur, which can be conceived only by the very few who have observed similar scenes elsewhere. Momentary flashes of light permitted us to see far into the tempest tost caldron, but at no time was the floor visible, for over it rolled the vapors that rose out of the mountain heights. With almost lightning speed they were shot out of space to be lost almost as soon as they had appeared. . . . . The spectacle was a stupendous one—like a wild tempest raging everywhere."

"We stood silent, overawed in its presence. The ground trembled at times, but never with any degree of force. We felt no inconvenience from steam or gas."

The cause of the apparently sudden overwhelming death of the 30,000 at Martinique on the 8th and the thousands on the 30th of August is attributed by Prof. Heilprin, not to deadly gases, as he at first supposed, but to superheated steam which burned and blasted every living thing, human or bird or beast or tree or leaf, as it rushed with lightning force from the mountain. One only escaped—the prisoner Ciparis, confined in the dungeon of the city jail, knowing nothing of the world's tempest that had rocked him.

"He was waiting for the usual breakfast on the 8th, when it suddenly grew dark, and immediately after, hot air, laden with ashes, entered his room through the door grating. It came gently but fiercely. His flesh was burned, and he jumped about in agony, vainly calling for help, but there was no one to help. The heat that scorched him was intense, but lasted only for an instant. During that time he almost ceased to breathe. There was no accompanying smoke, no noise, and no odor to suggest burning gas. The hot air and ash were the demons that tore his flesh."

And yet while his body was terribly burned, his clothing was not consumed, and the water in his cell was unaffected.

Prof. Heilprin gives one chapter comparing Vesuvius in eruption with Pelée. Another on the geography of the zone of destruction makes many valuable comparisons and comments on the future

of the Caribbean area, that are suggestive in view of the interest of Americans in Panama, which lies in this area.

As a study, this work is exhaustive and authoritative, and leaves nothing to be desired as a history of the subject. B.

Economics of Forestry. By Bernhard E. Fernow, LL.D. New York: Thomas Y. Crowell & Co.

President Roosevelt says: "The forest and water supplies are, perhaps, the most vital internal questions in the United States." That the forestry question is vital in this country, is clearly indicated by a statement of a prominent lumber journalist, which appeared in a recent issue of the Chicago *Record-Herald*. After giving figures in the standing timber in the United States, excluding that adapted to cordwood, charcoal, etc., he says: "On this basis there is only enough to provide for a period of about forty-three years." He further states that the supply will "undoubtedly be augmented largely by the closer cutting, but that it is approaching, if it has not already reached, the point where care must be taken to conserve our resources and to provide for perpetuating the forests."

Nevertheless, with this condition of affairs staring us in the face, we are at least one hundred years behind some of the European countries in preserving our woodland resources. In cutting away our forests, timber and wood have been so plentiful and cheap that we hardly realize its value to us. "Our civilization is built upon wood. From the cradle to the coffin, in some shape or other, it surrounds us as a convenience or a necessity."

Dr. Fernow says: "So large is the money value resulting from the mere conversion of the products of our woodlands, that it equals at present a two per cent. dividend upon the entire wealth of the nation. *This dividend to be sure, is unfortunately largely paid, not from surplusage, but from capital stock, and a future generation will have to make good the deficiency.*"

This for the reason that no attempt has been made to reproduce the forests that for so many years have been so recklessly and wastefully cut to supply our needs. Our Government, however, stirred by the splendid results obtained in Germany and other countries, is at last fully awake to the situation. It has acquired large forest reservations in various parts of the country, and through the Federal Forestry Division in Washington, is assisting owners of forest properties, with professional advice and technical ability.

Dr. Fernow's most valuable and exceedingly interesting book has appeared at a very opportune time, and will, without question, very materially assist the movement. While it is written from the standpoint of a political economist and for students of these subjects, it is nevertheless most agreeable and profitable reading for the average person who cares to be posted upon such questions.

The author was for twelve years in charge of the Forestry Division at Washington, and for eight years a member of the Prussian Forestry Department, so that he speaks from a personal knowledge and experience. The work is masterful and authoritative, and no other book in the English language treats the subject in so comprehensive a manner. D. E. R.

The Deeper Teachings of Plant Life. By Hugh Macmillan, D.D., F.R.S.E. New York: Thomas Whittaker. Price, $1.20.

This work does not claim to be a scientific treatise, nor an exhaustive study of the construction and purpose of plant life. But it is a most delightful, instructive, and entertaining account of the names, formation, and history of some of the commonest flowers that are found in field and garden. The author has carefully traced the reasons for many of the varieties of formation and color, and tells in a most charming way how fertilization is carried on. The primary studies of all sciences are more or less dry and hard to master. But the student of botany, with this work as a companion to the text book, would find the whole subject grow in intensity of interest. For the ordinary reader, who has not the time nor perhaps the inclination to go deeply into the subject of plant life, this book will prove a most delightful companion. It may be placed in the hands of children with the assurance that it will encourage in them a love of nature and of nature's flowers. Just now it comes opportunely, for many of the flowers it treats of bloom early in the spring and summer. We trust the work will have the large circulation it deserves.

By the Golden Gate. By the Rev. Joseph Carey, D.D. Albany, N. Y.: The Albany Diocesan Press. Price, $1.50.

Dr. Carey has proven by this book that he has eyes to see and ears to hear. Hundreds of Churchmen went to California for the first time to attend the General Convention of 1901. So far, Dr. Carey is the only one to make a permanent record of the trip; and all in whose hands the book may fall, will feel grateful to him for the delightful reminiscences he has chronicled. California is a fairy land to him who goes there for the first time. Its history is marvelous, and is one continuous romance from the days of Francis Drake down to the present day. Dr. Carey tells it all most charmingly. One who has been there will read the book with eagerness; and one who reads it before going, will have his interest intensified by its perusal. L. H. M.

Fiction.

A Bunch of Rope Yarns. By Stanton H. King. Boston: The Gorham Press (Richard G. Badger).

As the name indicates, the book is composed of a number of sea sketches by a sea-faring man, one who left the service of the United States navy to engage in mission work among seamen. The author is at present in charge of the "Sailor's Haven" Mission for Seamen at Charlestown, Mass.

The reading of this little book leaves one with a comparatively clear idea of life aboard ship, its duties and responsibilities, the superstition of seamen and their customs. It also gives the "Rules of the Road at Sea" and explains the use of the many instruments with which modern ships are equipped.

Among the best chapters is one on "The Forecastle," describing the miserable and unsanitary condition under which most steamship companies compel their men to live. It is to be hoped that this chapter may reach the eye of designer, builder, or owner contemplating the construction of new ships, and that if the remedies suggested by Mr. King can be applied, an attempt will be made to correct these apparently unnecessary abuses. R.

The Pit. A Story of Chicago. By Frank Norris. New York: Doubleday, Page & Co. Price, $1.50.

This second volume is more interesting than the first, *The Octopus*, by the same author, by as much as the life and passion, the force and battle of great Chicago's trade are greater than the individual life and struggle of the single farmer.

But *The Pit* is more than interesting. It is more than thrilling, intense or strong.

An exceptionally well informed and gifted mind has grasped a large subject, grasped it in detail and in its fulness, has so digested the immense morsel and assimilated it, as to make it a part of himself. This story of the crime of stock gambling has followed in such a rush and ruthlessness of pain as no one has yet seen or read. The awful passion for the game has never had so faithful an amanuensis, so pitiless a painter. That human hearts are crushed and torn, that homes are destroyed, that life itself counts nothing in the "Game" is plain to the onlooker. Such a sermon on such a subject has not been preached to men in a century, if indeed it be not longer.

The Success of Mark Wingate. By U. L. Silberrad, author of "The Enchanter," etc. New York: Doubleday, Page & Co. Price, $1.50.

The author has written an unusually good story from a new view point, or at least a little used arrangement of the numberless combinations of social life.

What one idea will do when rooted and grounded in a strong nature, nurtured by trial and bitter defeat often repeated, is powerfully demonstrated in the character of Mark Wingate. What such a life will accomplish upon such a nature as Judith Loring, is equally vividly portrayed.

One will read this story till its necessarily tragic end, and one will wonder why such things must be. The answer must follow as necessarily, that life is made up of such, and the purpose is beyond human vision.

Mollie and the Unwiseman. By John Kendrick Bangs. Philadelphia: Henry T, Coates & Co.

The little people are to be congratulated that John Kendrick Bangs has turned his imagination and humor in their direction for their own special entertainment and amusement. The adventures of Mollie after she makes the acquaintance of the Unwiseman, and the devoted attentions of Flaxilocks, the French doll, and Whistlebinkie, the rubber boy, make very delightful reading for the little girls and boys. The Unwiseman—who is always saying and doing the unexpected—is just the kind of person that the children enjoy; and the numerous pictures that illustrate the story serve to make a very attractive book.

The Lane that Had no Turning. By Gilbert Parker. Illustrations and Decorations by Frank E. Schoonover. New York: Doubleday, Page & Co. Price, $1.50.

This is one of Mr. Parker's most tragic pictures of Canadian life, published and illustrated handsomely for the holiday trade.

On the Field of Honor. By Annah Robinson Watson. Detroit, Mich.: The Sprague Publishing Co.

This volume contains a series of sketches of some of the boy-soldiers who served in the Civil War, whether in the Union or Confederate armies. The stories are told vividly and with a great deal of spirit, and are well worth telling. The war is getting to be an old story and we are apt to forget the wealth of heroism it called out. It is to be regretted that the stories are published in a form so little attractive. The make-up of a book counts for a great deal.

Marion's Experiences. School Days in Germany. By Lucy A. Hill. Chicago: Educational Publishing Co. Price, 75 cts.

You would like to know something of the workings of a German school for girls? You will find what you want, or part of it in this volume. It strikes us as being mostly experience, though thrown into the form of a pleasant story of the doings of a group of interesting girls. We get a touch of war at the end—the Franco-German war—which trims the story up.

WAS IT A LOST OPPORTUNITY?

SHORT STORY.

"SO YOU are *not* going, Eveline?"

"No, Aunt Margie."

"Well, you *are* foolish, that's all I have to say; It is the great opportunity of your life, and to fly in the face of Providence in this way is more than I can understand."

The girl's face grew a shade whiter and her lips were set with pain, but she made no reply.

"Gracious me, child, what is the reason? The Professor tried to tell me something this morning, but I couldn't make head or tail of it."

Eveline turned her face to the window before she replied. She could not trust herself to speak while her aunt's indignant, curious eyes were fastened upon her.

"Have you forgotten my promise to mother, Aunt Margie?"

"That is what the professor tried to tell me was the reason, and I told him it was nonsense. Your mother never meant you to give up everything, and you know, Eveline, she had set her heart on this for you. You could send the girls to a good boarding school, and I think Anna might take Jamie, he is always good with her; she understands children; I don't, or else I might offer to take him off your hands."

"No, Aunt Margie," was the quiet reply, "Aunt Anna's home and hands are full now, and mother would not have been willing to have the girls sent away to school so young; I wouldn't consent to it myself."

"Well, I could take the girls, I suppose, but I couldn't be bothered with Jamie; it makes me so nervous to see him hobbling about, and he is so fretful and bad tempered, I don't see how anybody is going to manage him."

Eveline's eye flashed and she bit her lip, but when she spoke, her reply was quiet and respectful.

"I shall not trouble anyone with them, Aunt Margie, they are mother's legacy to me and I shall keep them."

"Well, Eveline, do you ever expect to have such a chance again? If your mother were here, she would advise you to go, I know. She planned for a long time to have you study in London, and now when you have the opportunity and all your expenses paid, the whole way made smooth for you, you won't even so much as put out your hand to take it. I never thought you were so foolish; I suppose music isn't so much to you as you pretended."

"If mother were here, Aunt Margie," the voice choked a little, "I would go; but she isn't, and my place is here."

"Well, there comes Professor Sleichen himself; I'll go and let you have another talk with him, and see what success he has."

Poor Eveline dreaded this interview with the professor more than Aunt Margie's bitter lectures. He had been her friend and teacher for years. As a child others had said her voice was good, but it was he who had discovered its marvelous power and sweetness. He was the first, except her mother, to hear the improvised melodies of her happy childhood; he knew her soul as she gave it expression in her music. A passionate lover of his art, he had developed the genius of the child and taught her with an enthusiasm unusual even for him. As she grew older, he arranged for her parents to send her to London, that she might have the best instruction, and had kept before her the dream of studying her art in London. Now he had made that dream a possible reality; it was through him this opportunity had come to her. For the love of art, and knowing what dreams of his own she could fulfil, he had pressed this advantage upon her.

"You will go, little Fraulein," he said, "you will go and tell the world what I have only dreamed."

He would not take no for an answer, she must take time to think; he would come again.

Eveline hesitated at the door, her hand on the knob, but how could she go in and disappoint him so, her good, true friend? She knew it was not less to him than to her.

She opened the door and went in; he was turning the music impatiently.

"Little Fraulein, you have come with better news for me to-day, is it not so?"

She could not speak, but slowly shook her head. She knew the kind old eyes were bent upon her, and she did not dare to raise her own to read his disappointment.

"Ach, Eveline, I cannot have it so; you must go; if not for me, for yourself, for the world. Can you think it right," he went on with the enthusiasm of an artist, "that you should not make the most of your gift? It is not your's, Fraulein, it is the good God's, and the world's."

"Don't," she said, "don't make it so hard for me."

"Child," he said, "can you not go? Is it right to forget yourself so?"

Her head was bowed on her hands, and she spoke without raising it.

"They need me here; mother left them to my care, and I promised to fill her place the best I could, they are so young; why Anna is only thirteen, and Jamie, you know, is helpless; don't you see I cannot."

"Isn't there anyone to care for them? It is only three years, child."

"Oh, I know, I have thought it all over, I have tried to think it right, but it isn't; I must stay. I am all they have to look to. If father and mother had lived, it would be different, but—" she broke down with a cry of pain that touched the old man more than tears.

"After a while, Eveline, child," he said, "maybe after a while."

"No," she said, speaking quietly now, "I must not let you think of that; it would be ten years before I could go, and then," she tried to smile, "it would be too late."

"Oh, child, child!" he said in despair, "it is your great opportunity; take it, don't let anything keep you from it, you have something to give to the world."

"Nothing but this should keep me from it," she said, then smiling bravely, "I shall have to find something else to give the world. Don't think, dear friend, I don't appreciate it all; I can't speak what I feel."

"Eveline, did you never think your voice might be of use to you in providing for the little ones, if there was need! There is nothing you would not be able to do with it some day." It was his last resource.

"I shall have to teach others instead of singing myself; I am going to begin as soon as possible. Dear friend, will you help me again? What I earn is to go towards having Jamie treated; will you tell people I can teach?"

He shook his head in assent. "Play for me, child," he said in a choked voice, "just a little; I must go soon."

She went to the old piano and touched the keys tenderly; her fingers roamed restlessly for awhile, then all the pain of her struggle crept into the music, first the defiance and indecision, then the grief and sadness, and then the music drifted into perfect peace, and Eveline's sweet voice took up the words—

"It shall not be all darkness, neither shall the waters overflow thee, for the Everlasting Arms are near to comfort and give peace."

The old professor laid his hands upon her hair a moment, then he went out quickly.

Eveline dropped her face in her hands; she had disappointed him. Oh, must it be? Which was right? Did God mean her to go, and was she blocking the way by a foolish whim? Everybody said it was the great opportunity of her life; they blamed her for giving it up; she would have to hear it everywhere; if they only would not speak of it, if she only knew what was right!

"Eveline, Eveline, where are you? I'm tired, I want you to rest me."

Poor wee, crippled Jamie! Eveline's strong, young arms were the only resting place he had. She seated herself in the low rocker by the window and took him in her lap. There were traces of tears on the little face, and Eveline's heart smote her.

"What is the matter, Jamie," she said tenderly, "what made you cry?"

"Aunt Margie said you were going away; I was thinking who'd rest me when you were gone; oh, Evie, don't go, don't leave me!"

"No, darling, I am not going to leave you; Evie will never leave you," and as she rocked to and fro in the twilight, with the little head pressed close to her breast, Eveline felt a strange sense of comfort and peace; the way was plain to her now, and she must not miss her opportunity.

It is not so much taking up the burden that tries the strength, as bearing it, day after day; Eveline knew this, but even her strong, young soul was scarcely prepared for the torrent of surprise and reproach that she was called upon every day from her friends and neighbors, and, above all, from Aunt Margie, who could never miss an opportunity of reminding

her that people who fly in the face of Providence can't expect to be led all the time into smooth places.

Their moderate income was sufficient for the needs of the little family, but Eveline knew the expense of medical treatment for Jamie would draw too heavily upon it, and she immediately began carrying out her plan of obtaining music pupils. Recommended by the old professor, and being not only thoroughly acquainted with her art, but also a conscientious teacher, she soon became a great success.

Aunt Margie was pacified; although she would have been shocked to hear it, art to her meant its bread and butter value; nothing more; inspiration was a matter of gold and silver, genius clothed in homespun was not genius, it took the glitter of gold to make it valuable.

"I shouldn't be surprised, Eveline, if you were doing better than if you had gone to London," she said one day. "You couldn't take more scholars than you have, and you get paid well, too. Perhaps if you had gone to London you would have married right off, and that would have ended it all."

The girl said nothing; how could she tell her aunt that art was life to her, that the money value of it was nothing compared to that greater reward of being able to bring before others that which her own pure imagination saw?

Nobody knew how hard it was for her to hear others take up the compositions that were like beautiful dream pictures to her, and play them as one might sound an alarm, or ring the dinner bell. At such times all the glory of her art was lost to her, the pictures faded, and there were only the black and white keys, the hot day, and the pupil drumming out the discord that seemed sacrilege to her. But through it all she never grew impatient. "Some time," she would say to herself, "some time I may awaken the sleeping angels in their souls, and then they will see what I see." So while all her soul was crying out for the spirit of art, she was as careful with their technique as though she knew nothing beyond it.

At home in the twilight, alone with Jamie and the two other little girls, her soul was free to vent itself as it might. All the old dreams and the beauty of life came back to her; even the children sat awed sometimes at the story of the old piano told under her fingers, and Jamie would climb into her lap afterwards and tell her what the music said to him.

"I like that best of all you ever played, Eveline dear," he said one night, "that about the little boy that was lost, and night was coming on and he was so tired, and the winds were blowing and it got dark, so dark, and he began to cry, and then the great white angel came and took him up in her arms, just like you do with me, Eveline, and said, 'I will rest you, I will rest you,' and then the moon came out and the stars were shining, and he wasn't tired any more."

Eveline pressed the child close to her; it was very precious to her that her music appealed to him.

A few days afterward, while searching among her music for an exercise, Jamie's drawing-book met her eyes.

Drawing was the child's chief amusement, but he was shy about showing his efforts; even Eveline was seldom favored with a glimpse of what he did, but she knew he had talent, and meant, when he grew stronger, to have it cultivated. She was struck by the words on the open page—

"Eveline's Music Pictures,"

and as she turned the leaves, her eyes glowed. The artist soul of the child was truly showing itself on the pages; here were all the pictures he had seen while she played. The lines of the untaught pencil might be crude, but the imagination was pure and strong; the faces of the angel and the little child touched Eveline strangely.

"He shall give it to the world, he shall have what I missed," she said to herself gladly, "after all, what difference can it make who tells the story, so the world hears it? If I had gone, perhaps no one would have found it out."

That night she sang to the children; she was often too tired to sing, but that night nothing tired her; the tender, sweet melody she sang had as its refrain, "Oh, that I had wings of a dove."

Jamie crept close to her; when she had finished he said:

"Eveline, it is the angel's song, isn't it?"

"Yes, dear, it is what he sang to my heart when I looked at your pictures," and she told him about the drawings she had found among the music, and that some day, when the doctors had made him well, he should learn to paint pictures of all the beautiful things he saw, and how proud she and the little girls would be of him because he could paint beautiful stories.

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Eveline's work went on, the months crept into years, the little girls grew up and married, leaving her and Jamie in the old home alone.

He was not poor, crippled little Jamie any longer, but a strong, manly boy of twenty, with the promise of a great future before him; he was already known as an artist, and his work had excited much comment and favorable criticism.

It was the last night in the old home; they were sitting before the grate in the little parlor, Jamie, Eveline, and Dr. Norman; the hand of the older man was resting on Eveline's hair, and Jamie held her hand between his own. They were to start for London the next day, Jamie to study, Eveline and the doctor on their wedding trip; she was thinking of that other time when London had been a possible dream; Jamie's voice broke her reverie.

"Eveline," he said, "I never knew until to-day what you gave up for us, never realized why the world lost your gift. Aunt Margie was telling the doctor all about the sacrifice you made for us children, and, Eveline, he knew more about it than I; why didn't you let me know? I knew I owed everything to you, but I did not know I owed so much."

"Hush, dear," she said gently, "I have done nothing but a labor of love; I have been more than repaid; the sacrifice was little compared to the reward."

"But the world—" began the boy.

"Has nothing to complain of," she interrupted laughingly, "if, as you say, I have given your gift to the world, it has no right to complain of me." She went on more gravely, using almost the same words she had used to herself long ago. "Jamie, dear, if a great story is to be told, does it make any difference who tells it, or in what way it is told? Doesn't the great fact that the message is delivered cover all?"

Dr. Norman put his arm around her.

"My wife," he said gently, "may it be granted to me, henceforth, to keep all discord from your life."

Eveline looked up with shining eyes. "And yet, 'Why creeps the discord in but to make harmony more sweet?' It may be, Robert," she went on, "when we are taking part in the Great Harmony beyond, we shall find the discords were only the great Master touch turning our lives to chord perfectly with the Divine."

They were standing now before the fire; Jamie, who had been pacing up and down the room, came up to them, and looking at her steadfastly a moment, said, "Eveline, if ever I paint a great picture, the woman shall have a face like yours." The boy's voice choked as he went on, "Robert," he said, "she would not leave me as long as I actually needed her, and I have kept you waiting a good while for her, but you have won a saint."

"I am not that, dear ones," said she with moistened eyes, "I am only a woman, but a woman who loves you so."

The doctor drew her more closely to him. "Jamie, my boy," he said, "my love is strong enough to stand a long waiting for a woman like Eveline."

* * * * * * *

I have heard Eveline's sweet, mysterious "I Will Rest You" sung everywhere, but it has never brought the glow of pride to her face that I saw upon it recently, when she stood with her husband before what is said to be one of the finest pictures in the Academy; and the face of the woman in the picture is the face of the woman who was standing before it.—*Our Work* (London).

[Next week will be commenced a short serial story by Virginia C. Castleman, author of "The Child of the Covenant," entitled "Father's Lass."]

REALLY VERY VOLUNTARY.

I ministered once in a church where many a pew stood for a million dollars. There were generous men and saintly women among them, not a few. But it only happened once in the nine years that, after I had announced an offering for the following Sunday, a person stopped after the service to say, "I must be absent next Sunday, and wish you to take my gift now." She was not a "Samaritan," but she was a cook, and she was to be absent to cook a rich man's dinner, and I had some reason to suspect that her gift was larger than his. . . . . Free will offerings on Christ's altar of that which costs us something; constant as His covenants are, uniform as His sun and seasons are, cheerful like the songs of His harvest, regular and ordered like all the operations of His Kingdom—O how long and how patiently, on this fruitful land, Christ has waited for this due tribute at His feet, that He might turn it to the glory of His crown! Whenever we see these comings-in of His tithes we shall see the goings-forth of His power.—*Bishop Huntington.*

The Family Fireside

SEPTUAGESIMA.

"God saw everything that He had made, and behold, it was very good."

One flaming coal from Love's eternal fire
Hath touched me; and awhile, in vision blest,
I clasp the crown of life's fulfilled desire
And taste the fair fruition of its quest.

Slowly before my dazzled eyes unfold
The outer portals of a City bright,
With gates of pearl, and streets of shining gold,
And citizens who walk with Christ in white;

A City, radiant as cloudless noon
Yet knowing naught of noon's untempered glare,
Unlit by light of sun or light of moon,
Because the Lamb, the Light of light is there.

Within the midst, for healing and for shade
The Tree of Life by living waters stands:
Yea, every beauteous thing our God hath made
Is there, unsullied by defiling hands.

And there the blind shall see, the dumb shall speak,
The deaf shall hear, the maimed shall be restored:
And they are strong again who once were weak,
And none shall part, for all are with the Lord.

No Temple stands therein, no Altar Shrine,
They need them not, who pass from grace to grace
Beyond Love's dearest Sacramental sign
To Love's unveiling, and the Father's face.

There shall be no more sorrow, no more pain,
For God Himself shall wipe all tears away.
Ah, fain would I such boundless bliss attain
And fain would I within that City stay,

Where every subtle mystery of sound
Unmarred by discord, satisfying, sweet,
Shall swell the chorus of creation crowned—
Crowned, yet adoring, at its Maker's feet.

O wondrous vision, all too swiftly past;
But eyes that once have seen, forever see
The Fatherland where all is fair at last,
Where Jesus is, and where His own shall be;

Where God, the great Creator, shall behold
His world again all glorious, all good;
And sinless, deathless Eden, dreams of old,
Are perfected, fulfilled, and understood.

G. W.

AS MOTHER READ IT.

IF JOHN BUNYAN were to come back in these latter days to dream dreams in his old den, it would be whispered to him that so much so-called "light of reason" now falls across the plain around the City of Destruction that the danger has grown greater of the dull-eyed pilgrim failing to see the shining light that marks the gate of deliverance.

When, in our daily thanksgiving, we enumerate "reason" among our blessings, it would be well to reflect that an abused or perverted blessing may become our undoing. He or she who misuses reason to the unsettling of faith has cause to envy good Queen Anne, of whom a modern historian tells us that "to the religion of her nursery she adhered, without doubt and without examination, until she was laid in her coffin."

And here it may be deponed that if by this statement the historian expected to excite the scorn of the average reader, he therein made the mistake of his life. As the human male feeder likes his dishes as his mother used to prepare them, so the masculine thinker would like his womenkind to read the family Bible as mother used to read it; and it is certain that most men's mothers did *not* "read to doubt or read to scorn."

A man of no religion in particular once remarked, in allusion to a noted infidel lecturer: "I liked well enough to hear him occasionally on the platform, but I once overheard some of the ladies of his family talking in the same style in the parlor of a hotel where they were staying, and that made me sick."

Whatever a woman's religion may be, the most exacting reformer of these later centuries, however he may bewail what he is pleased to term her ignorance and bigotry, cannot but respect her faith and conscientiousness, feeling assured that she is of the stuff whereof martyrs used to be made. A man regards with tolerance a dressy woman's determination to keep up with the latest fashions in gowns and hats; a reading woman's resolve to have a superficial knowledge at least of the contents of the newest books; a housekeeper's endeavor to avail herself of every recent improvement in housekeeping methods; a literary woman's struggle to acquire the up-to-date mode of telling the old, old story of true love's troublous course; but such tolerance ceases when theology becomes the subject in question. He himself may be rather proud of a bowing acquaintance with the "higher critics"—that is, of being able to mention the names of half a dozen of them—but he would prefer to have the woman he has vowed to cherish kept in ignorance of their destructive endeavors, for he well knows that such endeavors have never yet made life nobler nor death easier.

To lose confidence in a personal friend is one of the unhappiest experiences of this mortal life; to lose confidence in the Book that has been the family friend as far back as tradition can take us, is the greatest evil that can befall a home.

C. M.

FEBRUARY, THE UNIQUE MONTH.

By Lora S. La Mance.

FEBRUARY stands by itself as the unique month of the year. It began its career in an erratic manner, for it was not a month at all, in the first crude year of the Romans, from whom civilized nations take their computation of time. The other months had a tolerably definite length, but February, added as an afterthought to the months, for hundreds of years had days cut off from it and pieced on to it, as this ruler and that tried his hand at time making. It had 29 days; 23 days; 24 days; then 29 again. Then 46 years B. C., when bissextile or leap years were first thought out,—and that was by no less a genius than Julius Cæsar—February was made the expanding month, 29 days long three years out of four, and 30 days long every fourth year. Another great Roman, Augustus Cæsar, cut off another day from poor, patched-up February, leaving it 28 days long usually, and 29 days long on leap years, at its best estate shorter than any other month in the year.

February keeps up its unique record in its meteorological and epidemic conditions. A milder month than January, it yet more often than any other month furnishes the severest "cold snap" of the year. Less blustery than March, it yet breaks all records for abnormally heavy snow storms and terrific blizzards, over half of the worst ones ever known having occurred in this month. And over a large portion of our country, it might appropriately be termed "Pneumonia Month," for it is the month of months for that dread disease to rage. February is much like the little girl of the nursery rhyme—

"When it is good, it is very good indeed,
But when it is bad, it is horrid!"

It is a very gay little month. March brings Lent, and so February is crowded the fuller of sleigh-rides, skating parties, and merry balls. Candlemas day falls in February, and many years, Purim, that all Jews keep with two-days' joy and feasting. Valentine's day brings its flood of sentimental and comic valentines, Lincoln's birthday brings about statesmen's dinners and a flood of oratory, and Washington's birthday brings it all over again. Then is the time when the school children all take a pride in speaking patriotic recitations, and showing forth their little store of Father-of-his-Country lore.

The gay, busy little month receives as its legacy from January but cold and snow; but February is uniquely again the "turning month," and before it opens the doors to March, milder days have come, and as Nora Perry sings:

"The February sun
Shines in long, slant rays; and the dun
Grey skies turn red and gold,
. . . And the blue-bird's throat
Swells with a note
Of rejoicing gay."

"There is an argument for Christianity which I cannot answer," said David Hume, as a young man, distinguished for his consistent life, passed by. And it's just the argument that cannot be answered! What is the use of denying the life of the Tree, when its boughs are bending with clustering fruit?—*Southern Churchman.*

The Living Church.

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CLASSIFIED ADVERTISEMENTS.

Notices of Death, free. Marriage Notices, $1.00 each. Obituary Notices, Resolutions, Appeals, Business Notes, and similar classified advertisements, two cents per word. Minimum price, 25 cts. per insertion. This rate is largely reduced and will invariably be charged. These should be addressed to The Living Church, Milwaukee, Wis.

Church Kalendar.

✠

Feb. 1—Fourth Sunday after Epiphany.
" 2—Monday. Purification B. V. M.
" 6—Friday. Fast.
" 8—Sunday. Septuagesima.
" 13—Friday. Fast.
" 15—Sunday. Sexagesima.
" 20—Friday. Fast.
" 22—Sunday. Quinquagesima.
" 24—Tuesday. St. Matthias.
" 25—Ash Wednesday. Fast.
" 26—Thursday. Fast.
" 27—Friday. Fast.
" 28—Saturday. Fast.

Personal Mention.

The address of the Rev. John Bennett is 610 Sandusky Ave., Kansas City, Kansas.

The Rev. Chas. W. Boot of Baltimore has been called to St. Mark's Church, Johnstown, Pa.

The Rev. J. M. D. Davidson, city missionary, has taken up his residence at the Cathedral clergy house, 18 South Peoria St., Chicago, Ill.

The Rev. Dr. W. E. Evans of Richmond, Va., has received a call to St. Paul's Church, Newport News, Va.

The Rev. Edward L. Goodwin of St. Mark's, Richmond, Va., has been called to St. Paul's, Sistersville, W. Va.

The Rev. Dr. Andrew Gray, Rural Dean of Mattoon, Illinois, has left home for a somewhat extended trip in Europe, Egypt, and Palestine; primarily for the purpose of utilizing his observations and researches in a new series of illustrated lectures on Egypt and the Holy Land. His address while abroad will be, Care Baring Brothers (Bankers), London, England. The Rev. Edmund Phares will carry on his work at Mattoon, etc., in his absence.

The address of Bishop Griswold will, after Feb. 10th, be changed to Salina, Kansas.

The address of the Rev. Reuben Rivers Harris is erroneously stated in *The Living Church Annual* as Troy, Ala. It should be 101 Tennessee St., Florence, Ala.

The Rev. Frederick T. Henstridge has been appointed minister in charge of Calvary Church, Syracuse, N. Y., and should be addressed accordingly.

The Rev. Seaver M. Holden of Johnsonburg, Pa., has accepted the rectorship of St. Stephen's Church, Wissahickon, Philadelphia, and has entered upon his duties.

The Rev. William A. B. Holmes of St. Peter's Church, New York, has received a call to St. John's Church, Long Island City, N. Y.

The Rev. Edward H. Ingle, rector of St. Bartholomew's, Baltimore, and Archdeacon of Baltimore, has been elected rector of Christ Church, Millwood, Va.

The Rev. Almon A. Jaynes, rector of the churches at Oriskany Falls and Holland Patent, has been appointed chaplain of St. John's Military Academy, Manlius, N. Y.

The Rev. Rudolph Keicher has been appointed missionary at Hartland, Wis.

The address of the Rev. Geo. W. Lamb is 207 Coltart Square, Pittsburgh, Pa.

The Rev. Wilbur S. Leete of Wamego, Kan., has accepted the rectorship of St. Andrew's parish, Emporia, Kansas, where he will take charge about the middle of February.

The Rev. L. Walter Lott of Jamaica Plain, Mass., will on Feb. 8th become rector of St. Paul's Church, New Orleans, La.

The address of the Rev. Dr. David McClure is changed to 2306 Vallejo St., San Francisco, Calif.

The address of the Rev. Jas. E. McGarvey is changed from Purcell to Paul's Valley, Indian Territory. Mr. McGarvey remains in charge of both places, in connection with Lindsay.

The address of the Rev. Sidney H. Morgan is changed from Roslyn, Wash., to Hilo, Hawaiian Territory.

The address of the Rev. A. B. Perry is Muskogee, Ind. Ter.

The Rev. Edmund Phares has resigned the rectorship of St. Peter's Church, Mound City, Ill., and takes charge of the work at Mattoon and Charleston during the absence of the Rev. Dr. Gray in the Orient.

The Rev. Chas. H. Powell, Ph.D., has resigned the rectorship of St. Peter's Church, Ashtabula, Ohio, to take effect April 1st.

The Rev. T. W. Punnett has charge of mission stations at Winter Park and Longwood, Southern Florida.

The Rev. William Fitz Simon has been appointed minister in charge of St. Mary's, Tuxedo, N. Y.

The Rev. Morton Stone, having returned from abroad last June, should be addressed at Taunton, Mass.

The Rev. Daniel F. Warren, D.D., has resigned the rectorship of St. Mary's Church, Jersey City, N. J., on account of ill health. His resignation will take effect at Easter.

The Rev. Dr. W. J. Webster has resigned his work at Anderson, Elwood, and Alexandria, Ind.

The address of the Rev. W. W. Wells is changed from Minneapolis to Valentine, Nebraska, until further notice.

The Rev. A. J. Westcott has given up the work at Damascus, Va., on account of ill health, and has returned to the Diocese of Milwaukee.

The Rev. S. Alston Wragg, having accepted a call to the Church of the Good Shepherd, Augusta, Ga., should be addressed Augusta, Ga., Summerville Delivery.

ORDINATIONS.

Priests.

Pittsburgh.—On the Feast of the Conversion of St. Paul, at St. Paul's Church, Erie, the Rev. George Everett Knollmeyer was advanced to the Priesthood by the Bishop of Pittsburgh, who also preached the sermon. The candidate was presented by the rector of the parish, the Rev. F. S. Spalding who, with the Rev. A. E. Clay and the Rev. J. T. Ward, united with the Bishop in the Imposition of Hands. Mr. Knollmeyer serves St. Joseph's, Port Allegheny, and St. Matthew's, Eldred.

DEPOSITION.

Duluth.—Notice is hereby given (Title II., Canon 5, Sec. 1., Digest) that on the 28th day of January, A. D. 1903, in St. Paul's Church, Duluth, I deposed from the Ministry of the Protestant Episcopal Church, at his own written request, Robert R. McVettie, Presbyter.

I further certify that I have pronounced and recorded said deposition in the presence of Rev. A. W. Ryan, D.C.L., LL.D., and Rev. Louis I. Belden.

J. D. Morrison,
Bishop of Duluth.

DIED.

West.—Entered into spirit-life, Jan. 21, 1903, at Women's Southern Homœpathic Hospital, Philadelphia, Mrs. Jennie Thompson Worthington, beloved wife of the Rev. George W. West.

Memento, Domine, ejus quae nos processit cum signo fidei, et dormit in somno pacis.

Et omnium fidelium defunctorum animae per misericordiam Dei, requiescat in pace.

MEMORIAL.

Robert Packer Linderman.

At a special meeting of the vestry of the parish of the Nativity, held Thursday, January 22, 1903, the Chairman reported the death of our fellow-member, Mr. Robert P. Linderman, on Wednesday, January 21, 1903. On motion it was

Resolved, That we learn of the death of our friend and associate with sincere and lasting sorrow, and as a mark of respect will attend the funeral in a body; and it is further

Resolved, That a committee of two be appointed to draft proper resolutions of regret, which shall be published in the local and in the Church papers, be spread in full upon our minutes, and a copy sent to his family, whereupon the following minute was adopted:

IN MEMORIAM.
ROBERT PACKER LINDERMAN.

With profound sorrow and the sense of a personal loss, the rector, wardens, and vestrymen of the parish of the Nativity, South Bethlehem, Pa., would put upon record their brief tribute to the character and worth of their late associate, Robert P. Linderman.

A Churchman, both by birth and instinct, his love for the Church manifested itself strongly in early youth and continued throughout his life. He gave freely of his time and of his means, sparing neither pains nor substance in her service. Elected a vestryman in 1885 to fill the vacancy caused by the death of his father, Dr. Garrett B. Linderman, he has served continuously since that year, and since 1891 as the secretary of the vestry, a loyal and zealous supporter of the parish. Especially will the vestry, as well as the Diocese of Central Pennsylvania, miss his counsel and support. His munificent gifts, in connection with his brother and sister, toward the building and furnishing of the chancel of the church, a memorial to their father and mother, his after gifts in beautifying and enriching it, his ready aid in time of need to the mission chapels of St. Mary and St. Joseph, evidence his considerate and liberal spirit.

Taken from among us suddenly, in the flush of a vigorous manhood, he leaves a vacancy in the Church and in the community which will be sorely felt. His last public act on the evening of Saturday, the 17th inst., was a service in his position as secretary of our vestry, where his wise counsel and sober judgment were so long available.

To his bereaved widow and children we tender our heartfelt sympathy in their sudden and grievous sorrow, and pray that blessed peace may rest upon them.

OFFICIAL.

Commission for Work Among Colored People.

Norfolk, Va., Jan. 26th, 1903.

There will be called a meeting of the Commission for Work Among Colored People at the residence of Bishop Satterlee, 1407 Massachusetts Ave., Washington, D. C., Wednesday, Feb 11th, at 11 o'clock.

It is exceedingly desirable that a quorum should be present.

T. U. Dudley, *Chairman*,
B. D. Tucker, *Secretary*.

WANTED.

Positions Offered.

WANTED.—A Superintendent and Manager for a Boys' School in Illinois. A few thousand dollars will be needed for improvements, at first, and the valuable property can be acquired on easy terms. Address, C. W. Leffingwell, Knoxville, Ill.

Positions Wanted.

PRIEST—Married, small family; would like parish where people wish a priest to lead them, and will work with priest; and wish to worship according to the Catholic Faith. Liv-

ing salary and house desired. Address, "Parish Wanted," Living Church, Milwaukee.

A S COMPANION to a lady, by clergyman's daughter, twenty-four years old. No objection to travel. Can sew, read, etc. Cheerful and obliging. Address, E. F. V., The Living Church Office, Milwaukee.

FROM JUNE 1st to Sept. 10th, by a refined widow, English Episcopal, position as companion, nurse to invalid, or otherwise. Willing to travel. Hospital experience. Address, I. B., care The Living Church, Milwaukee.

ORGANIST AND CHOIRMASTED. Capable, earnest worker, desires position. Cantor, care The Living Church, Milwaukee.

ORGANIST AND CHOIRMASTER. — Exceptional experience and ability. Leaving important church in Diocese of New York. Thoroughly competent player and choir trainer. Address Organist, 124 Poningoe St., Port Chester, N. Y

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ALTAR BREADS—Round. Sample box, 10 cents. St. Edmund's Guild, Milwaukee

COMMUNION WAFERS AND SHEETS. Send for samples. Miss A. G. Bloomer, 229 Railroad Ave., Mt. Vernon, N. Y.

EUCHARISTIC VESTMENTS, of cloth, correct color and shapes. Orphreys and Crosses of braid, outlined, each set five pieces, $14.00, including Chasuble, Stole, Maniple, Veil, and Burse. Full set, four colors (White, Red, Green, and Violet), 20 pieces, $54.00. St. Raphael's Guild, 54 West 47th Street, New York City.

TRAINING SCHOOL FOR NURSES.

THE MILWAUKEE COUNTY HOSPITAL Training School for Nurses (incorporated under the laws of the State of Wisconsin) offers superior advantages to bright, intelligent women between the ages of 23 and 35 years who desire to become trained nurses. Applicants must be graduates from approved common schools. Diplomas granted after completion of the course, under the direction of experienced instructors. Monthly cash allowance and no tuition or board expenses. For further information address, The Superintendent, Milwaukee County Hospital, Wauwatosa, Wis.

FOR RENT.

FURNISHED COTTAGE, Twilight Park (Catskills), Haines Falls, N. Y.—12 rooms, bath and laundry. Address F. L. E. Willmann, 111 Broadway, N. Y.

FOR SALE.

JOURNALS OF GENERAL CONVENTION. Verbatim reports for 1871, 1874, 1877. Journals of all Dioceses in State of New York. *Spirit of Missions, Andover Review.* All sets *complete.*

Henry Anstice,
1917 Wallace St., Philadelphia.

MISCELLANEOUS.

SOUTHERN PINES,—North Carolina—Finest winter climate, purest spring water, Balsam Pine Forests; large, well-furnished, sunny rooms, excellent table, moderate prices. Address, P. O. Box 215.

INFORMATION BUREAU.

As there are frequent inquiries addressed to The Living Church with respect to outside business matters, arrangements have been made whereby our Chicago office will gladly receive and answer any queries relative to the purchase or selection of goods of any character whatever, and will undertake such purchases when so desired. For such services there will be no charge to our subscribers. Address such communications: "Information Bureau, The Living Church, 153 La Salle St., Chicago."

FOR FREE DISTRIBUTION.

"*A Handbook of Information,*" touching the proposed correction of the present official title of the Protestant Episcopal Church in the United States, has been published for free circulation. Copies have been mailed to all the clergy and to laymen whose names appear officially in the diocesan Journals. Anyone interested, who has not been supplied, can have a copy on application.

The subject is before every Diocese for action; and as is said in the Preface: "This Handbook is designed to show concisely the several stages of the discussion which have led up to this invitation, that voters in the Diocesan Conventions may have an intelligent idea of what is proposed." Address The Young Churchman Co., Milwaukee, Wis.

BUSINESS NOTES.

THE KIND OF SEEDS THAT YIELDS

As everybody knows there are good seeds and bad seeds, seeds that grow and seeds that don't grow, seeds that yield and seeds that don't yield, and a little thought given now to the selection of the seed you'll need, will be found at harvest time to have been well spent if you select the world-famed Ferry's Seeds—the kind that always yields. For nearly half a century Ferry's Seeds have been known and sown wherever good crops are grown, until farmer and gardener alike, have learned to depend upon their wonderfully reliable growing and yielding qualities, year after year, to the exclusion of all others.

Unfortunately the seed business seems to afford a means for many unscrupulous people, who aim to blind the unwary to quality, through littleness of price and boastful claims, who in reality have nothing to sustantiate their claims, no reputation at stake, no past record as proof. It is better to pay a little more for the seed and be assured of a great deal more at the harvest by sowing Ferry's Seeds. The Seed Annual which is sent free, postpaid, will be found unusually interesting and instructive. Write for it to-day. Address D. M. Ferry & Co., Detroit, Mich.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

Mite Boxes for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary," 281 Fourth Avenue, New York City.

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. Lloyd,
General Secretary.

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

The General Clergy Relief Fund

of the Episcopal Church in the United States

For Legal Title for use in making Wills see various Church Almanacs

OBJECT: Pensioning of the Clergy and the Widows and Orphans of the same.

This Fund systematically secures and pays out to nearly 400 annuitants (clergy, widows and orphans, the family unit) "upon the basis of need and character alone," **without regard to age, diocese, or payment of premium or contributions,** more money than any other organization in the Church attempting a like work.

Annual Subscriptions earnestly solicited.

All Churches and Clergy should be on the records.

Remember the Fund by Legacies and Bequests.

The General Convention recommends **Quinquagesima Sunday** for an annual offering from each church; that a **Percentage of the Communion Alms** be given to this Fund; that it be remembered in legacies and bequests; and gives it the Royalty on the Hymnal.

This Fund and the Domestic and Foreign Missionary Society stand together in the general canons of the Church as **the only two general, official societies** so provided for—The Church's WORK and Her WORKERS. *See Canon 8, Title 3.*

Is the only Fund of nearly 30 Dioceses lately merged with it.

Trustees: The Rt. Rev. O. W. Whitaker, D.D., LL.D., President; The Rt. Rev. Chauncey B. Brewster, D.D.; The Rev. Morgan Dix, D.D.; The Rev. Reese F. Alsop, D.D.; Mr. William Alexander Smith; Mr. Elihu Chauncey, Sec'y; Mr. George C. Thomas; (Mr. Geo. G. Williams, Treas.)

Central Office, THE CHURCH HOUSE
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Rev. ALFRED J. P. McCLURE, Ass't Treas.

BOOKS WANTED.

By The Young Churchman Co., Milwaukee: *Grounds of Christian Hope,* Leathes, new or second-hand.

BOOKS RECEIVED.

LONGMANS, GREEN & CO. New York.

Spiritual Studies in St. Matthew's Gospel. By Rev. Arthur Ritchie. In two volumes. Price, $1.50 net, each.

Books of Devotion. By the Rev. Charles Bodington. Oxford Library of Practical Theology.

Short Daily Prayers for Families. By the Rev. Samuel Hart, D.D. Price, 60 cents net.

EDWIN S. GORHAM. New York.

The Bedell Lectures: *Man; Men; and their Master.* By Henry C. Potter. Price, 75 cents net.

The Household of Faith. Portraits and Essays. By George W. E. Russell. Price, $2.25 net.

E. P. DUTTON & CO. New York.

The Origin of the Knowledge of Right and Wrong. By Franz Brentano. English translation by Cecil Hague. Price, $1.50 net.

Albrecht Durer. By Lina Eckenstein, author of *Woman under Monasticism.* Price, 75 cents net.

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Leading Newspapers. Considered from the Advertiser's Standpoint. Price, $1.00.

PAMPHLETS.

How it Pays to Give Higher Education to Negroes. Being some account of what Graduates of Atlanta University are doing for the uplifting of their Race. By Edward T. Ware.

Catalogue of 1902-1903 of *Kenyon College.* Gambier, Ohio.

With God in the Philippine Islands. Concerning the Christian Peace. A Pastoral Letter. By the Rt. Rev. C. H. Brent, D.D.

Marked Severities. Secretary Root's Record in Philippine Warfare.

The Colored Harvest in the Old Virginia Diocese. By the Rev. Geo. F. Bragg, Jr., rector of St. James' Church, Baltimore, Md., and Editor of *The Church Advocate.*

True Marks of the Church. By the Rev. Robert C. Fugard, B.D., Edinburgh.

The Church at Work

MISSIONARY SERVICES.

In addition to the missionary services held on Sunday, Jan. 18th, as reported last week, we are informed of similar services in various other places, as follows:

In the Diocese of Los Angeles a committee of the Diocesan Board of Missions had distributed the diocesan apportionment among the several congregations; and an explanatory statement was sent out by the secretary to every clergyman and congregation. In most of the churches of the Diocese, the day was marked by missionary sermons and by special offerings, and while the returns are not yet known, there is reason for expecting that the Diocese will come more nearly up to the full amount apportioned than it did last year. Last year it did not meet it more than half way; but it should be remembered that the Diocese is a very young one in every sense, and that it is itself to a very large extent missionary ground. It is not yet 23 years since there were only four clergymen at work in the field now forming the Diocese of Los Angeles.

We learn of special services in Denver at St. Paul's, All Saints', and St. Barnabas', all of which were well attended. In New Orleans the day was very generally observed with sermons on the missionary topic. In Memphis, such services are reported at Grace and at the Good Shepherd, the children entering in procession at the latter church, followed by the choir. An address on Missions in Tennessee was delivered by Mr. Prentiss Pugh of Sewanee. At Trinity Church, Clarksville, and at both parishes of Chattanooga, Tenn., there were missionary services and offerings for the same purpose. We do not learn of other observances in the Diocese of Tennessee.

There was no general observance in Buffalo, though at the Good Shepherd there was an address to the Sunday School on Missions, by Archdeacon Bragdon. In Rochester the Church Sunday Schools in the city gathered in the afternoon at St. Luke's, where, in spite of inclement weather, 700 children were present with their teachers. Stirring missionary addresses were made by the Rev. E. P. Hart, Archdeacon Washburn, and the Rev. Arthur S. Mann, the latter of whom goes to China as missionary next year. The Sunday Schools of the city and Archdeaconry contributed during the Advent season about $500 toward the building of a church at Wolcott, a mission station on the line of the R. W. & O. R. R.

JOINT DIOCESAN LESSONS.

The Joint Diocesan Lesson Committee of the Church held its semi-annual meeting on Thursday, Jan. 29th, at the Church House, 12th and Walnut Sts., Philadelphia. Many delegates were present from quite a number of the Dioceses, and the Rt. Rev. Leighton Coleman, D.D., Bishop of Delaware, occupied the chair at both the morning and afternoon sessions. Schedule No. 54 on "The Church of the Apostolic Days," Part 2, for Trinitytide, 1904, was prepared and ordered to be published.

A special committee was authorized to get up Schedule No. 55, on "The Mighty Works of our Lord Jesus Christ," for Advent 1904, to Whitsunday, 1905.

ALBANY.

Wm. Croswell Doane, D.D., LL.D., Bishop.

Troy Archdeaconry—Burial of Rev. W. F. Bielby—Essex—N. Granville.

The 80th meeting of the Archdeaconry of Troy was held in Grace Church, Waterford, N. Y. (the Rev. Charles L. Sleight, rector), on Jan. 26th and 27th. On Monday evening there was a missionary service with addresses by the Rev. Samuel Moran of Chestertown and the Rev. James B. Mead of Whitehall. Their subjects were "The Past of Missions" and "The Future of Missions." On Tuesday, after two morning services, an essay on "How Shall We Hold the Young People after Confirmation?" was read by the Rev. Ernest Melville of Fort Edward. This created a long discussion, in which the clergy took part.

The burial of the Rev. William Foster Bielby took place on Monday afternoon from the Church of the Messiah, Rensselaer. The attendance was so large that the church could not accommodate all, and many were unable to gain admittance. The Bishop officiated, assisted by Canon Fulcher, the Ven. W. W. Battershall, Archdeacon of Albany, and the Rev. Thomas White. The musical portion of the service was rendered by the choir of Trinity Church, Albany, under the leadership of the rector, the Rev. St. George McLean. There were about fifteen clergymen present. The body was attired in the vestments. Mr. Bielby's death is a great loss to his parish and to the mission at Castleton. His body was placed temporarily in the Rensselaer Cemetery vault.

The members of St. John's parish, Essex, N. Y., presented the rector, the Rev. Hobart B. Whitney, and Mrs. Whitney with a fine set of china on the twentieth anniversary of their marriage. The death of the senior warden, Mr. Derby, is a sad loss to St. John's parish

The beautiful little church at North Granville, the result of the persistent zeal and labor of Mrs. Mary Tanner, has been completed, and will get its name when consecrated by the Bishop early in the spring.

CENTRAL NEW YORK.

F. D. Huntington, D.D., LL.D., L.H.D., Bishop.
Chas. T. Olmsted, D.D., Bp. Coadj.

Two Convocations—Syracuse Notes.

The 107th meeting of the Convocation of the Third District met in the Church of the Good Shepherd, Binghamton (Rev. Clarence A. Bull, rector), Jan. 20 and 21. Rev. Geo. G. Perrine, Dean, made his report, and Bishop Olmsted made a short address. The Rev. Chas. D. Broughton was the preacher Wednesday morning. Ten clergymen and four laymen were present beside the Bishop and Dean at the afternoon meeting, the former presiding. After verbal reports from the missionary stations the Rev. H. Van Allen gave a very instructive address upon the work he is doing for the deaf of the Diocese, and sought to impress upon each clergyman that he in no place sought to form a new parish for deaf mutes, but simply to strengthen the rector's work. Mr. Van Allen represents a diocesan parish of 800.

At 7:30 p. m. full choral service was held. Bishop Olmsted gave a powerful missionary address from Genesis xii. part 3, "And in thee shall all families of the earth be blessed." After the service an informal reception was held in Christ Church parish house to enable all to meet the Bishop. Immediately after this a banquet was held at Hotel Bennett in honor of Bishop Olmsted. The banquet was arranged and conducted by St. Paul's Guild of Christ Church and was attended by about 50 men from Binghamton, Greene, and Oxford. It was a most pleasant occasion and it would have been well if every layman could have heard the Bishop's address on Parochialism and its Evils.

The Binghamton Parson's Club held a meeting at the Hotel Bennett January 20, at which Mr. Edward W. Lintner, choirmaster of Christ Church, Binghamton, read a very instructive and interesting paper on "Church Music." An effort is being made to secure the Rev. James O. S. Huntington for a "Quiet Day," February 24, in Binghamton.

The 100th meeting of the Convocation of the Second Missionary District was held in Calvary Church, Utica, Jan. 28. The services commenced with Holy Communion by the rector, the Rev. E. H. Coley. A sermon on "Peaceableness' was delivered at the 11 o'clock service by the Bishop Coadjutor.

Commencing at 3 o'clock a business meeting was held. Twenty clergymen were present. Bishop Olmsted presided. Reports were made by the Dean, the Rev. Wm. Cooke, and from the mission stations. Special addresses were made by Rev. Oliver Owen, Rev. J. B. Wicks, and Rev. George G. Perrine.

One hundred years ago the first business meeting was held in the same rooms of the parish house, formerly the rectory of Calvary Church.

Following evening prayer, Rev. J. K. Parker gave an historical address in which he traced the history of the Convocation from its formation to the present time. His address had been carefully prepared and it will be a valuable addition to the historical papers of the Diocese.

Following Rev. Mr. Parker's address, the Rev. J. H. Egar, D.D., gave an entertaining talk on the origin of many of the Christmas customs, such as decorating the church with evergreen, singing carols, etc. Bishop Olmsted closed the service with prayers and Benediction. The April meeting of the Convocation will be at Boonville.

The Rev. Dr. H. R. Lockwood completed thirty years of his rectorship of St. Paul's Church, Syracuse, Jan. 18th. The occasion was marked by a retrospective and missionary sermon by the rector on that date.

The Rev. J. E. Johnson, after eighteen years of unceasing service as the Bishop's assistant at Calvary Church, Syracuse, has been appointed to the pastoral charge of Emmanuel Church, East Syracuse. The Rev. F. T. Henstridge, deacon, will have charge of Calvary Church. The vacancy at St. Peter's, Bainbridge, is filled by the Rev. Wilson E. Tanner, deacon, under episcopal appointment. The parishes at Mexico and Pulaski have been put in charge of the Rev. Mr. Hawkins from the Diocese of Albany.

CENTRAL PENNSYLVANIA.

Ethelbert Talbot, D.D., D.C.L., Bishop.

Two Archdeaconries

The winter meetings of the Archdeaconries of Scranton and Williamsport were held respectively at Wilkes-Barre and Williamsport, on Jan. 26th and 27th, with meetings of the Woman's Auxiliary at the close

of each Archdeaconry. At Trinity Church, Williamsport, the Convocation opened with evensong with sermon by the Rev. Dr. Clerc, from the words "Who art thou? What sayest thou of thyself?" Next day, at the 10:30 A. M. Eucharist, Archdeacon Heakes was the preacher. In the afternoon, after the missionary experiences by the clergy present, the literary part of the programme began. The exegete was the Rev. J. C. Skottowe upon "The Physic in Miracles"; essayist, the Rev. Charles Morison; critic, the Rev. R. C. Caswall, on that untrustworthy and malignant book, "*The Secret History of the Oxford Movement.*" At the missionary meeting the Rev. Sidney Winter, the Rev. F. Daughters, and Bishop Talbot spoke. Upwards of 20 of the clergy were present.

At Wilkes-Barre 20 of the clergy were present apart from the Bishop of the Diocese, Bishop Wells of Spokane, and the General Missionary of the Diocese. The session opened with evening prayer and two addresses, "The Gifts of the Magi a Symbol of Him to whom they were given," by the Rev. Dr. Israel; "A Symbol of what we should give Him," Rev. R. A. Sawyer. Next morning, after the early celebration, there was matins with sermon by the Rev. W. E. Daw. At the business meeting, the Ven. D. W. Coxe, the retiring Archdeacon, was reëlected for two years. During the afternoon Dr. Coxe read his usual report concerning his Archdeaconry, followed by an address by Bishop Wells of weight and earnestness upon "The Missionary Spirit." The exegete, upon "The Imprecatory Psalms," was the Rev. F. A. Ballantine. In the evening admirable addresses were given by the Rev. F. R. Bateman upon "The Missionary Spirit Essential to the Life of the Parish," and Bishop Wells on his work in Spokane.

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

Sunday School Institute—Oak Park—Lectern at Woodlawn—Daughters of the King—City Notes.

The fifth quarterly meeting of the West Side and West Suburban Sunday School Institute, held in St. Ann's Church, Humboldt Park, on Thursday, Jan. 29, quite vied with its predecessors in sustained interest. An excellent paper by Mr. Stokes of Good Shepherd, Lawndale, entitled "Some Sunday School Problems," led to a discussion in which seven or eight participated. Evensong by the incumbent, the Rev. A. G. Musson, followed. A bountiful supper in the commodious basement room, and social intercourse, filled up the time till the hour of the evening session. The chairman introduced as the first set speaker, the Rev. J. H. Hopkins of Epiphany, who spoke instructively of "Bible Classes," comparing the Harvard method by lectures, and the Yale by text books. There was little room for difference of opinion or discussion; and the only addition was by Rev. T. D. Phillipps, who spoke on the necessity for more study of the Old Testament as elucidating what are deemed by some, moot points in the New, and as bringing into clearer light the continuity of the Church ever existent. The Rev. E. V. Shayler, President of the Institute, whose subject was "The Value of Church History in the Sunday School," in a neat summary of the story of the Church from its first planting in Britain to the present day in America, was most attentively listened to.

As many of the 70 or 80 representatives of the 15 Sunday Schools had long distances to go, it was decided to suspend discussion, as well as answering the contents of the Question Box. An apportionment of one cent per annum for each S. S. scholar was ordered, to meet printing expenses; a vote of thanks passed to the ladies of St. Ann's for generous hospitality, and the invitation of the Rev. G. D. Adams accepted to hold the May quarterly meeting in St. Paul's, Riverside.

At a dinner by the Men's Club of Grace Church, Oak Park, of which the chairman was Mr. F. W. Maynard, and the Rev. E. V. Shayler, the rector, toastmaster, on the evening of Jan. 28th, nearly 100 were present. The speakers to the several toasts were: The Rev. C. Scadding of La Grange, "How Banquets Stimulate Parochial Work"; Mr. E. P. Bailey, "The Influence of Men's Clubs upon Men and Things"; the Rev. W. B. Hamilton, "How the Men should Regard the Rector"; the Rev. H. Atwood Percival (his first public appearance as a Churchman), "How the Rector should Regard the Men"; and the Rev. Luther Pardee, "The Attitude of the Poor to the Rich." A delightful social evening was passed.

On Wednesday last, a beautiful eagle lectern, from the Gorham Company's works, was presented to Christ Church, Woodlawn, by Major Taylor E. Brown, as a memorial to his wife, who died somewhat over two years ago. Major Brown is prominent among the parish workers, and has been for many years on the vestry. On the day following its delivery, the lectern, which stands six feet in height, was dedicated, the office being performed by the Rev. C. H. Bixby, rector emeritus of St. Paul's, Kenwood. Fifteen years earlier to a day, Mr. Bixby had performed the ceremony of marriage of the donor with his wife. The lectern is a memorial to the latter, since deceased. Mr. Gladstone's touching prayer for the departed was offered by the officiating priest at this benediction service.

The Chicago Local Assembly of the Daughters of the King was held on Thursday, Jan. 22nd, at St. Mark's Church. Preceding the celebration of the Holy Communion at 11 A. M., there was an admission service of four members of the Order from St. Mark's chapter. The Holy Communion was celebrated by Bishop Anderson, assisted by the Rev. Dr. Wilson and Dr. Grant. A very interesting and helpful sermon was preached by Bishop Anderson from the 7th chapter, 20th verse of St. Matthew: "Wherefore by their fruits ye shall know them." He gave a brief review of Church history, and dwelt (1) upon the conquest of the individual, (2) conquest of the home, (3) conquest of society.

After the service the Assembly then repaired to the parish house, near by, where a bountiful luncheon was served. Mrs. Randall presided later. There was an attendance of 96, including Bishop Anderson and several of the clergy. Reports were given by representatives from each chapter and showed a growing interest in the members.

The Quiet Day was then brought up, and it was decided that one be held on Tuesday, Feb. 24th, at Grace Church; also that the Self-Denial Week be the last week in Epiphany. The offerings of the morning service will be used for missionary work in China. The Rev. Ernest V. Shayler then gave a stirring and eloquent address on "Thoroughness," and as illustrations of his meaning he used some simple phases of our Lord's own life. The Rev. Herman Page gave a short address, speaking with much fervor upon our own personal characters. He emphasized the point that unless we move with God, all is in vain. Father Bowles told of a sick and dying Daughter, to whom sympathy was extended and for whom prayers were offered by the Assembly, led by Dr. Wilson. The Rev. Mr. Snively spoke of the help the Order might be to young women, especially girls of the parish.

Bishop Francis of Indianapolis officiated at Grace Church on Sunday last. The Bishop of Niagara officiates at Septuagesima; after which the rector, the Rev. W. O. Waters, will enter upon his new work. Both of these Bishops attended the Church Club dinner on the 3d, Bishop DuMoulin arrived on Tuesday morning, after nearly a month in New Orleans. He is announced to address the congregation of St. Peter's on the evening of the 4th, as an initial preparation for the forthcoming ten days' mission in the parish, which begins on Ash Wednesday.

On Thursday evening, Jan. 29th, some 48 men, members and guests of the Men's Club of the thriving Holy Cross mission on Garfield Boulevard, sat down to a luncheon, bountifully served by the women of the mission. Thus was inaugurated among the men a movement for Church work which promises goodly results. Speeches, interspersed with music, followed, Dr. Hubert V. Lovewell, President of the Club, being toastmaster. The story of the organization and growth of the mission was told by Mr. Charles B. Pfahler of Englewood, the Rev. J. S. Cole of Auburn Park, and Mr. W. Way of the Western Theological Seminary, all of whom had been associated with the mission. The priest-in-charge, the Rev. G. D. Wright, made a stirring address on the "Future of the Holy Cross," expressing hopes and revealing plans which aroused much enthusiasm. "When the Church at large," said he, "comes to realize that the time to help new missions is when they are hopeful, active, enthusiastic, and resourceful, and not when they have exhausted their primitive and natural resources, lost heart, and are threatened with decay, then shall we hear of many more missions developing into self-supporting parishes, far from failing, or requiring perpetual assistance." The inauguration of the club was indeed an occasion on which the mission is to be warmly congratulated.

COLORADO.

Charles S. Olmsted, D.D., Bishop.

Bishop Spalding's Library—Debt on St. Luke's Hospital Paid.

The library of the late Bishop Spalding, which by his will was left to the Diocese, has been added to the present diocesan library in Matthews Hall. A new room has been added to the library accommodations, and the books are now being classified and catalogued by the librarian, the Rev. Percival S. Smithe. It is Bishop Olmsted's intention to increase the library by the purchase of additional volumes each year.

Through the generosity of 50 citizens of Denver, the debt on St. Luke's Hospital has been raised. The amount, $17,500, with interest, was made up by members of all creeds.

St. Luke's was founded by Bishop Spalding. It was originally located in Highlands, and the cornerstone to the present site was laid about 20 years ago. Being on a philanthropic plan, it has never been self-supporting. Even at present, deducting the patients who pay, there is an average loss of about $250 a week, or $4 to $5 for every patient.

Through the kindness of friends in the past the current deficit has always been met. Towards the payment of the original debt Mrs. Moses Hallett, on her death, bequeathed $5,000. Bishop Olmsted nine months ago decided the rest of the debt could be paid. He was joined in his work by Judge Hallett, E. A. Peters, and John M. Walker, the hospital treasurer. Plans are now being considered for an enlargement of the hospital building.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

New Haven Archdeaconry—Death of R. H. W. Jarvis—Trinity College.

The winter meeting of the New Haven County Convocation was held on Tuesday, Jan. 13, in Trinity, New Haven (the Rev.

Frank Woods Baker, D.D., rector). The sermon was preached by the Rev. Frederic D. Buckley of Trinity Church, Waterbury. A paper was read by the Rev. Robert C. Tongue of All Saints', Meriden, on "Boys' Clubs in Connection with Sunday School Work." The exegesis was by the Rev. Sherwood Roosevelt of St. Peter's, Milford, "I know that my Redeemer liveth." There was a very good attendance. The next meeting will be at Christ Church, New Haven (the Rev. G. Brinley Morgan, rector), during the month of April.

Archdeacon Hughson of Asheville has awakened much interest in his work by a recent visit to the parishes in Waterbury. On Saturday, Jan. 24, he spoke of the parish societies of St. John's and Trinity, in the parish house of the former. On Sunday morning he preached at Trinity Church (the Rev. F. D. Buckley, rector). At noon he spoke to the Sunday School. In the evening he was at St. John's (the Rev. J. N. Lewis, rector), and gave an interesting address. The leading city journal devoted three-fourths of a column to the account of the Archdeacon and his work among the mountaineers of North Carolina. That he will receive generous offerings from Waterbury seems beyond question.

Mr. Richard H. W. Jarvis has recently died at Hartford. He was a son of the late Rev. William Jarvis, and so a nephew of the second Bishop of Connecticut. He was a graduate of Trinity College, in the class of 1848. Among his classmates was Bishop Benj. H. Paddock. Mr. Jarvis was elected Trustee of the college, and succeded his father in 1864. He resigned such office in 1897. He was 73 years of age.

A course of five public lectures is announced by the faculty of Trinity College, as follows:

Tuesday, Feb. 17—Dr. Charles Wardell Stiles, "Some of our Invisible enemies and How to Combat Them."

Tuesday, March 5—Professor H. H. Powers, "The Ethics of the New Industrial Order."

Thursday, March 19—Professor Karl Pomeroy Harrington, "Down the Apian Way with Horace."

Tuesday, March 31—Professor Henry A. Perkins, "Iceland."

Tuesday, April 21—Rev. Dr. Edward Everett Hale, "Northern Leaders in the Civil War."

Christ Church, Quaker's Farms, will receive a legacy of $2,000, the bequest of the late Mrs. Nancy Wirth of Ansonia. This cure includes St. Peter's, Oxford, and the rector is the Rev. Theodore M. Peck.

DULUTH.

J. D. Morrison, D.D., LL.D., Miss. Bp.

Deanery at Wadena.

The mid-winter meeting of the Mississippi Valley Deanery was held in St. Helen's Church, Wadena, Jan. 27 and 28. An unusually large number of the laity attended the several sessions, and a delightfully appointed reception at the rectory gave opportunity for the visiting clergy to become acquainted with the Church people of Wadena. The next meeting of the Deanery will be held in September, at Sauk Centre.

Less than a year ago the Rev. E. Spencer Murphy took charge of the work of the Church at Wadena. The changes that have been wrought during his administration are little short of marvelous. The church building has been put in good repair and handsomely furnished with pews and altar. The people are full of courage and enthusiasm —eager to learn, and willing to be taught. Mr. Murphy is gently and lovingly leading them into the way of truth.

EAST CAROLINA.

A. A. Watson, D.D., Bishop.

Death of Rev. Henry Wingate.

The death of the Rev. Henry Wingate, rector of Grace Church, Plymouth, occurred on the morning of Sunday, Jan. 18th. He was only 35 years of age, a native of Pitt County, North Carolina, and a graduate of the Theological Seminary of Virginia in the class of 1893. In the latter year he was ordained deacon by Bishop Whittle, and was advanced to the priesthood in the year following by the present Bishop of East Carolina. His first clerical work was as a missionary at Woodville and Gatesville, Va., after which he was stationed at Hertford, N. C., becoming rector in 1896 of Kingston parish, Matthews Court House, Va. Shortly after that he became assistant at Christ Church, Charlottesville, Va., removing to the Diocese of East Carolina again in 1900 and accepting his last parish at Plymouth, as stated.

KENTUCKY.

T. U. Dudley, D.D., LL.D., D.C.L., Bishop.

The Bishop—Missionary — Dr. Minnegerode's Anniversary.

The Bishop celebrated the 28th anniversary of his consecration on Jan. 27th with celebration of the Holy Communion at Christ Church Cathedral. He gave a short address reviewing the years of his episcopate. As is his yearly custom, he asked an offering for the Episcopate Endowment fund, and has received in response between $500 and $600. The Bishop will be in Washington on Feb. 11th at a meeting of the Commission for Work Among Colored People.

The committee on Missions, appointed by the Bishop, of which the Rev. Dr. Mason of St. Andrew's Church is chairman, is arranging for a great missionary meeting to be held early in March. Mr. John W. Wood is expected to be present and to speak, and it is hoped to have other addresses from those who have been in the field. The Woman's Auxiliary is doing good work in stimulating interest in missions. A meeting is held each month in one of the large churches where the different branches come together and are encouraged to renewed zeal and greater effort.

On the first of February the rector of Calvary Church, Louisville, the Rev. J. G. Minnegerode, D.D., completed 25 years of service. The choirmaster has arranged a beautiful service to be rendered on that day, and the occasion will be observed in the parish in other ways. On the four Sunday afternoons next before Lent, a special course of sermons will be preached in Calvary Church. The general subject will be "The Three-fold Manifestation of the Church's Power." The first of the series was on Feb. 1st, by Bishop Dudley, on "Worship"; the next will be by the Rev. Jas. S. Stone, D.D., rector of St. James' Church, Chicago, on "Evangelization"; the third, by Bishop Dudley, on "Ministration"; and the fourth, by the Rev. Baker P. Lee, Dean of Christ Church Cathedral, Lexington, on "Christ, our Prophet, Priest, and King."

LONG ISLAND.

Frederick Burgess, D.D., Bishop.

Anniversary at St. Paul's—Death of Mrs. Geo. W. West.

The 53d anniversary of St. Paul's Church, corner Clinton and Carroll Sts., Brooklyn (Rev. Richard Duffield Pope, rector) was fittingly commemorated on St. Paul's day.

ST. PAUL'S CHURCH, BROOKLYN.

The beautiful stone edifice, so long a familiar landmark in the South Brooklyn section of the greater city, would no doubt have been filled but for the violent snow storm that raged during the time that services were held. Nevertheless, the congregation was larger than might have been expected considering the state of the weather. There was a low celebration of the Holy Eucharist at 8 a. m. a high celebration at 11, and choral evensong at 7:45 p. m. The rector officiated at all of the services and preached morning and evening.

St. Paul's parish had a beginning in the loft of a carpenter shop, on Christmas day, 1849, but it was not fully organized until a month later. The Rev. Mr. Lobaugh was the first rector and since his time there have been five others, viz., the Rev. Messrs. T. Stafford Drowne, Warren C. Hubbard, J. D. Skene, Howard M. Dumbell, and Richard D. Pope. So far as known there have been no assistants save the Rev. Edwin D. Weed, who served as curate from September, 1901, to December, 1902.

The congregation worshipped in a small frame building until Sept. 19th, 1869, when the present edifice was dedicated by the Rt. Rev. Dr. Littlejohn, Bishop of the Diocese. The Rev. Dr. Drowne was rector at the time, and remained in charge until 1875. He did much to develop the parish, and introduced the first vested choir in Brooklyn, which caused a great deal of unfavorable comment, and was considered a "dangerous" innovation. The present rector is a Brooklynite born and bred. He attended the Polytechnic Columbia College, and the General Thelogical Seminary, and after graduation assumed charge of St. Gabriel's mission, Hollis, where he remained until called to St. Paul's in June, 1900. He is a tireless worker at the

head of a parish of workers as the long list of guilds and societies published in the parish paper bear witness.

The church edifice is considered one of the most artistic and successful designs of the celebrated architect, R. M. Upjohn. It is a Gothic structure of Greenwich free-stone, with Ohio and Jersey free-stone trimmings. There is not a bit of sham in any part of the structure. The great columns of the house are each cut from a single piece of sandstone. The capitals and corbels are carved most beautifully in varying designs, while the noble Caen stone altar, a memorial to the late Augustus Ford, is most satisfying to both devotional and artistic sense.

Six services are held regularly every week, and sometimes more than that. The Holy Eucharist is always celebrated three times every week, and also on Saints' days. During Lent there is a daily celebration.

At Grace Church, Riverhead, the funeral of Mrs. West, beloved wife of the late rector, the Rev. Geo. W. West, was held Jan. 24th. The Rev. Wm. A. Wassan, rector, read the Burial Office, which was followed by a requiem celebration, the Rev. Robt. Weeks, a former rector, being celebrant. The music was Woodward in E flat. Hymn 340, her favorite one, being sung instead of *Gloria in Excelsis*. Mrs. West was long a member of the order of the Daughters of the King and also an Associate of the St. Mary's Sisterhood. Greatly beloved by the whole community, her body rests among kind friends who will long keep her grave and memory green.

LOS ANGELES.

Jos. H. Johnson, D.D., Bishop.

Missionary Services.

An interesting missionary service was held in St. Paul's Pro-Cathedral, Los Angeles, on the morning of Monday, Jan. 26th. Miss Frances E. Owens, who for more than a year past has acted as secretary to Bishop Johnson, was formerly connected with the South American Missionary Society—an English society formed for the support and extension of the work of the English Church, under the Bishop of the Falkland Islands. The missionary work in Patagonia, in the Argentine Republic, and in Chile, is in connection with this society. Miss Owens has spent about two years in Los Angeles for the recuperation of her health, and is now returning to Southern Chile to resume her work among the Indians of the Province of Araucon. A service of farewell and Godspeed was held a day or two before her departure. Bishop Johnson is in Mexico, and the service was under the charge of the Ven. Archdeacon Robinson, who celebrated the Holy Communion, assisted by the Rev. J. D. H. Browne and the Rev. Dr. A. G. L. Trew. Very appropriate addresses were made by the three clergy mentioned.

Others present were the Bishop's chaplain, Rev. Henderson Judd, the Rev. W. H. Dyer, and the Rev. Angus M. Porter.

LOUISIANA.

Davis Sessums, D.D., Bishop.

Church Club—Notes.

The Church Club of New Orleans gave its semi-annual dinner on Monday, Jan. 26th. The place selected was the Hotel de Louisianne, famous for its "Old Creole" cooking. There was a large attendance of both clergy and laity, and after the feast of "fat things on the lees," came the feast of wit and intellect. The Bishop of Niagara, the Rt. Rev. John Philip Du Moulin, D.D., D.C.L., entertained the club with an excellent address. Dr. Warner spoke in his usual entertaining strain. The president of the club, Judge Connor, and several of the clergy and laity present helped to make the occasion most enjoyable. The Bishop, Dr. Sessums, much to the regret of everyone present, was unable to attend.

The work of the Church in Shreveport has developed to so great an extent that the rector and people are considering the advisability of erecting a new church to cost in the neighborhood of $40,000.

At Christ Church, St. Joseph, a rectory is in contemplation. The Rev. Mr. Heath is anxious that the building should be erected and the people are greatly interested.

MARYLAND.

Wm. Paret, D.D., LL.D., Bishop.

Clerical Association—B. S. A.—Mt. Winans.

The Clerical Association of Baltimore had its February meeting on the first Monday of the month at St. Paul's House. The appointed speakers were the Rev. Messrs. Edward T. Lawrence, Joseph P. McComas, and John G. Sadtler; and the topic for discussion was, "Some New Books a Clergyman ought to Read." The formal meeting was followed, as usual, by a very informal and pleasant luncheon.

The Baltimore Local Council of the Brotherhood of St. Andrew met on Tuesday evening, Feb. 3, in the Sunday School room of Trinity Church, Baltimore. The speakers of the evening were Mr. Carlton Shafer of Emmanuel Chapter, Mr. Charles J. B. Swindell of the Ascension chapter, and Mr. Robert S. Hart of Mt. Calvary chapter, their subjects being, respectively, "The Responsibility of the chapter to the Council," "The Responsibility of the Council to the Chapter," and "The Mutual Responsibility of Council and Chapter."

The new church at Mt. Winans, in Baltimore County, was recently in danger of destruction by fire. The stoves had been lighted in preparation for a special service, and became over-heated. The prompt attention of the volunteer fire company of the neighborhood saved the building, but repairs will cost about $200.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Rector Instituted at Advent—Boston Notes

The Rev. William Harman Van Allen was instituted rector of the Church of the Advent, Boston, upon the Conversion of St. Paul, by the Bishop of the Diocese. The service was as it is usually rendered at the Advent, the *Herald* and *Transcript* both describing it as "of the utmost simplicity." The Rev. Dr. Clendenin of New York preached the sermon He said in part:

"Standing in this place made sacred by so many memories, there comes to me to-day a scene of long ago. Some college boys are playing in the field by the college, and as the game sweeps by the building, there goes up this cry—'Hello, Frisby, are you never coming out to play with us?' I see again that gentle, strong face come to the window, and hear him say in a kindly voice, 'Boys, I wish I could.' Then the game goes on and the hard student goes back to his work.

"It was, indeed, a case where the boy was father to the man. For, as you know best of all, Dr. Frisby all through his life put what seemed to him duty first, pleasure second. So his life was lived in that spirit in your midst. Happy the parish with such a memory of the past; happy the parish which answered to such a life, and such a ministry with so many devout lives, with such princely liberality, such a consecrated citizenship, such loyalty to our Lord and His Church; happy the parish where such a ministry is followed by that of another priest like the one instituted here to-day, whose loving heart reaches out for the souls of all men, whatever be their sorrow or joy, their wealth or poverty, their doubt or faith, their glory or shame. And is not that which a parish most needs of all a minister who personally loves and seeks souls."

The funeral of William C. Codman, aged 82 years, was held in St. Paul's Church, Jan. 26th. Bishop Codman, the nephew of the deceased, officiated, assisted by the Rev. Dr. Lindsay.

The Roger Wolcott Club of Good Citizens, an organization of boys, with headquarters in Boston, recently met in the Church of the Good Shepherd, on Cortes St. The Rev. George J. Prescott, Archdeacon of Boston, presided. The Rev. J. R. Jenkins of Bridgewater, and the Rev. H. U. Monro made addresses.

The Rev. Dr. Kellner of the Cambridge Theological School will have for his guest, in a few weeks, Prof. Frederick Delitzsch of the University of Berlin.

The Rev. Dr. Lindsay spoke before the Armenians at the observation of their festival "*Khtoom.*" He is very popular among this race, and his address upon this occasion was loudly applauded.

The Church Temperance Society is making an attempt to lease a desirable room in Boston on Cambridge St. for its coffee-room work.

The year book of St. Stephen's Church, Lynn, shows an unusual number of organizations and guilds for carrying on the work of this parish. The receipts last year were $7,537.42. The parish is under the charge of the Rev. A. H. Amory, and is one of the most active in the Diocese.

The year book of Trinity Church, Boston, is a large volume for this purpose, but excellently planned and showing a careful business administration of the financial interests of this parish. The Rev. Dr. Donald has just completed ten years of service as rector.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

The Purification at Kemper Hall.

The Feast of the Purification, which is always kept with especial solemnity at Kemper Hall, Kenosha, was observed this year in the customary manner. At the high celebration, the chaplain, the Rev. F. L. Maryon, was assisted by the Rev. Dr. Webb of Nashotah as deacon, and the Rev. J. W. Gilman of Racine as sub-deacon, the Bishop, vested in cope and mitre, being also present, and the preacher. He was attended by the Rev. Charles E. Bowles of Chicago as chaplain. Before the celebration, seven students were admitted to the Guild of the Holy Child, a school order whose members promise to do some kind act each day, and who receive appropriate silver medals. The service was choral, and included the liturgical use of incense. Dr. Webb also admitted during the day three women as Associates of the Sisterhood of St. Mary, these associates being women in secular life who render such assistance to the order as their duties permit. At the banquet which followed, a considerable number of the clergy from neighboring points, as well as associates of the Sisterhood, alumnae, and other friends of the school were entertained. There are 140 students at Kemper Hall this year, filling the school to overflowing.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

Clerical Gathering at Winona—Missionary Mass Meeting in Minneapolis.

By invitation of the Rev. Theodore Payne Thurston, rector of St. Paul's Church, Winona, a number of the clergy located in southeastern Minnesota, together with the Bishop and Archdeacon, gathered in the par-

ish house at Winona, Jan. 19th and 20th. An interesting programme had been provided both for the clergy and also for the Sunday School teachers who had also been invited. Although no formal organization was made at this time, the gathering partook of the nature of a Clericus and District Sunday School Institute, and it is hoped will lead to a permanent organization. Winona is central to parishes on three lines of railroad, and it is hoped to have another meeting in the spring.

Monday evening the annual missionary service for the Sunday School was held and was a successful meeting and a practical object lesson to the clergy present of what may be accomplished by way of missionary instruction in the Sunday School. Letters were read from Bishop Rowe, who had visited them during his recent furlough, announcing the marriage of Paul Williams the Alaskan Indian who has been educated on a scholarship from this Sunday School, to "Daisy." A small Totem Pole from Bishop Rowe was also shown for the first time. Tuesday morning the clergy gathered at 7:30 for a celebration of the Holy Communion and again at 9:00 for a "Quiet Hour," conducted by the Bishop. This was one of the most helpful and inspiring features of the meeting and Bishop Edsall showed in a most practical manner his power as a *"Pastor Pastorum."* At 11 o'clock, reports from the field were informally received and discussed. At 2 P. M. the Rev. Chas. H. Plummer of St. Mark's Church, Lake City, made the "hit" of the clericus by his "Reminiscences of Thirty-five Years as a Missionary in Minnesota." Though not an old man, the Rev. Mr. Plummer has been canonically connected with the Diocese since his ordination in 1867. His delightful stories of the days of Breck, Knickerbacker, McMasters, and other pioneer heroes of this missionary field were worthy of a larger audience.

The sessions of the Sunday School workers were in the evening at 4:30 and 8. At the former the Rev. Elmer E. Lofstrom read a paper on "The Art of Questioning," which aroused some practical and helpful discussion. Miss Katherine J. Sleppy of St. Paul gave one of her fascinating Blackboard Talks on "How to Picture the Truth." Archdeacon Haupt followed with a practical address on "The Grading of the Sunday School," and the Bishop closed the session with a splendid address in which he threw out some practical suggestions on the relation of the Sunday School to the Church. This meeting was largely attended, the M. E. pastor and Sunday School teachers being present in full force.

THE MINNESOTA Branches of the Junior Auxiliary were asked for 100 Christmas-tree gifts for the Indian field; they responded by sending over 850.

THE MISSIONARY MASS MEETING planned by Bishop Edsall and the newly-formed Church Extension Society of Minneapolis at St. Mark's Church on Friday evening, Jan. 30th, proved to be a great success. In spite of the extremely cold weather, a congregation of between 900 and 1,000 filled the church, and the surpliced choristers of the city, to the number of 175, crowded the chancel, which had been enlarged by a platform extended into the nave. While the meeting was held under the auspices of the Church Extension Society of the city, and was intended primarily to promote a spirit of unity and missionary zeal among the local congregations, the entire missionary field of the Church, foreign, domestic, diocesan, and city, was included in the scope of the addresses. Never before has Minneapolis seen such a demonstration of the unity and strength of the Church in this city, as was afforded by this concourse of clergy, choirs, and representative laymen, all gathered with the single motive of expressing their interest in the cause of Missions. The rector of the parish, the Rev. T. W. MacLean, and Dean Purves, the vice-president of the Society, were prevented by illness from being present, but the arrangements were admirably carried out by a committee consisting of the Rev. Messrs. Geo. H. Thomas and J. E. Dallam and Mr. Hector Baxter, assisted by Mr. Frederick Paine and others.

General W. B. Bend of St. Paul made the opening address upon What a layman can do for Missions, and exposed in a practical way some of the fallacies underlying objections made to giving for Missions. The Rev. Irving P. Johnson, rector of Gethsemane Church, followed in a stirring address, pointing out that where failure had attended past efforts to extend the Church, it was only because of a lack of hearty coöperation and sustained interest and liberality. He welcomed this Society and this great assemblage, and made an appeal, spiced with an effective humor, for larger financial gifts to Missions. Bishop Edsall concluded the address of the evening with an earnest speech, in which he expressed his profound gratification at the size and character of the meeting, standing as it did for a new and larger conception of the unity of the Church in Minneapolis—the united Church of the city, banded in a common cause, so that not only our Lord, our faith, our Baptism, our Prayer Book service, and our Christian year were one, but our prayers for the extension of Christ's Kingdom were one. The best way of promoting ultimate Christian unity was by stimulating, not a spirit of sectarian bigotry, but what a Methodist friend had termed "a spirit of thoroughgoing denominational loyalty." It has sometimes seemed as if the Episcopal Church over the country generally lacked this spirit. Our laymen had given enough money to schools, colleges, and hospitals of other bodies, or under non-sectarian control, to pay the debts of every Church school, college, and hospital in the country, and put them squarely on their feet, while our own institutions and missions had been allowed to languish for lack of funds. But now, thank God, a new tide of missionary zeal and "denominational loyalty" was rising. The great Philadelphia Council, the New York Advent meetings, the Auditorium mass meeting in Chicago, were marks which showed the rising of the tide. Was it too much to hope that this great meeting showed that we here in Minneapolis were being caught up in the flow of the same tide? The Son of God was leading us forth to war; it was for us to say during the coming year who should "follow in His train."

At the conclusion of the addresses an offering was taken, the Bishop said the concluding prayers and benediction, and the long procession of choirs and clergy, led at intervals by cross-bearers, moved down the center of the nave and up the side aisle to the chapel.

The entire service—processions, prayers, hearty hymns, addresses, and all, had taken but an hour and a half; and the vast congregation dispersed filled with new missionary enthusiasm.

MONTANA.

L. R. BREWER, D.D., Miss. Bp.

Church Consecrated at Butte.

THE CONSECRATION of St. Paul's Church, Butte, occurred on St. Paul's Day, Bishop Brewer officiating and being assisted by five visiting clergymen. The church was beautifully decorated for the occasion with greens, flowers, and plants, and the congregation more than filled the edifice. The Rev. S. C. Blackiston, rector of the parish, read the instrument of donation, after which the instrument of consecration was read by the Rev. S. D. Hooker. Bishop Brewer preached, and recalled in the sermon his first visit to Butte in 1881, when services were held in a small hall, and told of the difficulty with which money was raised to build the first chapel and then the rectory. The work of the Church in that city had grown until the edifice consecrated, St. Paul's, made the third of our churches in Butte, though when the Bishop came to Montana there were only four churches in the whole state. He expressed the hope that Montana would soon be organized into a self-supporting Diocese, mentioning that of the six self-supporting parishes required by canon as preliminary to such organization, there are already four, and one more would be added to the number in the spring. He urged the importance of such organization before the General Convention of 1904.

St. Paul's Church is erected as the gift of William Andrew Clark, Jr., and Mabel Foster Clark. On the consecration day it was announced also that $250 had been given by Mr. A. W. Barnard, to be used in furnishing the crypt for use as a club room for young men. The donation of a new carpet for the church was also mentioned, and the Bishop at the outset of his sermon appealed to the young parish to pay off the small floating debt remaining, stating that he would for his part place $50 with the offerings of the day for that purpose.

St. Paul's Church is an offshoot of St. John's, the mother parish of the city, and in immediate charge of the assistant, the Rev. J. B. Gibble.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Death of John W. Morewood—Trenton Clericus—Salem—Burlington.

CHRIST CHURCH, Elizabeth (the Rev. H. H. Oberly, D.D., rector), has suffered the loss of one of its most faithful laymen, John Rowland Morewood, who died in the church, Sunday morning, Jan. 25th, a few moments after he had entered and knelt at his devotions. Mr. Morewood had been a member of the vestry of the church, was treasurer of St. Paul's chapel, had been active in parochial labors, and as a delegate to the diocesan convention and convocation, had served in an important capacity in larger work than that of the parish. Though in his 82nd year, he was still active in the parish and regular in his attendance. Sunday he had entered the church just as Dr. Oberly was preaching, previous to the mid-day choral Eucharist. He had walked to the church in a heavy snow storm, but did not appear weary. Entering the church, he went reverently to his pew, genuflected to the Divine Presence at the side altar, and knelt, when in a few moments he was observed to breathe heavily, and his head fell on his arm. Dr. Oberly, thinking he had swooned, paused in his sermon. It was soon discovered, however, that Mr. Morewood's condition was serious, and the rector, leaving the pulpit, knelt by his side and said the Lord's Prayer and the prayer for those *in extremis*. A moment later a physician, who had been hastily summoned, said that life had departed, and the prayer for the dead was said, the congregation all kneeling. The body was then removed to the choir room and covered with a pall, and afterward the choral Eucharist the usual service of the morning, was celebrated, the entire congregation, of course, remaining. There was no excitement in church, though many wept and the rector's voice broke as the prayers were sung. It was one of the most impressive scenes ever witnessed in the sacred edifice.

Mr. Morewood was an uncommonly well-read theologian and historian, a poet, and a man of wide culture. He was an Englisman by birth, but had been a resident of Pittsfield, Mass., before coming to Elizabeth, and was an intimate friend of Oliver Wendell Holmes. His funeral took place on Wednesday, the 28th, when a requiem Eucharist was sung

by the choir. Burial was made at Pittsfield. Mr. Morewood had made his Communion on the Friday morning previous to his death.

The Convocation of New Brunswick, which met on the day previous to the burial, took suitable action on his death, and a number of the clergy and well-known laymen were present at his funeral.

There was a most interesting meeting of the Trenton Clericus on Jan. 19th at St. Michael's rectory, Trenton. The Rev. E. H. Wellman of Brooklyn, N. Y., read an interesting paper on Church Music, and an address on the same subject was made by the Rev. Dr. Darlington of Christ Church, Brooklyn, the well-known author of the Darlington Hymnal. He declared that the standard of music in the Anglican Church is far and away ahead of that commonly used in the Roman Church, and that the hymnal of the Church is on the whole far better than that of any of the denominations. There was a general discussion of the subject by many of the clergy present, some of them musical experts.

The winter meeting of the Convocation of Burlington was held on Tuesday, Jan. 20th, at St. John's Church, Salem. As this is the parish of which the Rev. C. M. Perkins, Dean of the Convocation, is rector, there was an unusually large attendance. An able and instructive sermon on "Justification" was preached by the Rev. S. D. Phillipps of St. Augustine's, Camden, and the Bishop and the Rev. R. Bowden Shepherd made the missionary addresses. The report of the treasurer showed that the Convocation was in good financial condition. Resolutions of condolence were passed on the death of Mrs. Woodward, wife of the Hon. John Bingham Woodward of Bordentown, who has been treasurer of the Convocation for many years. The funeral was held on Saturday, Jan. 17, when the Bishop and Dean Perkins read the Burial Office.

Besides the routine business of the Convocation, the members listened to an essay by the Rev. Jesse Y Burke, Secretary of the Board of Trustees of the University of Pennsylvania, who spoke of some new and prospective adaptations of the University curriculum to the demands of modern life and scholarship.

St. John's Church, Salem (the Rev. C. M. Perkins, rector), is rejoicing in the gift of a beautiful stone cloister connecting the church and the parish house. The work is not quite finished, but is nearing completion and dedication. It is a memorial of one of the children of the parish, now entered into Paradise.

St. Peter's, Freehold (the Rev. H. E. Thompson, rector), has a beautiful new lectern of walnut. The rector of this parish has recently greatly enlarged the scope of his work by assuming the duty of chaplain to two military schools for boys, which were recently started in Freehold and have proved very successful. Daily services for the boys are held in the parish chapel, and there is also a special Sunday School work for them on Sundays. There has been a steady growth in the endowment fund of the parish, and the net income from rentals of property owned by the church reached last year the sum of $1,700.

There are several vacant parishes in the Diocese, some of them churches of size and importance. St. James', at Long Branch has made one call, but it was declined, and the vestry are yet to find a priest for this important work. Bordentown and Woodbury are also without rectors. The vacancy at Grace Church, Haddonfield, has just been filled, the Rev. Wm. H. Burkhardt having entered upon his duties. He was twice asked by the vestry to take the rectorship, and has finally accepted, and removed from West Virginia, where he will be greatly missed.

St. Mary's Church, Burlington (the Rev. James F. Olmsted, rector), has a chapter of the Brotherhood of St. Andrew with sixty or more members. Once a year they have a banquet, served by the Woman's Guild of the parish. This year the dinner was given on the evening of Wednesday, Jan. 21st, and besides the Brotherhood men there were present a number of invited guests, including the clergy of the city and the Bishop of the Diocese. There were several addresses, and the occasion was a most enjoyable one.

Already arrangements are in progress for the celebration of the 200th anniversary of St. Mary's parish in May next. All the living rectors have consented to preach during the anniversary week, the second in May, including the Bishop of Albany, whose father, Bishop Doane of New Jersey, was also rector of St. Mary's and founder of St. Mary's Hall. Burlington was for many years the see city of the Diocese, and the centre of the work in New Jersey. It abounds in historic interest.

NEW YORK.

Henry C. Potter, D.D., LL.D., D.C.L., Bishop.

Daughters of the King.

The winter Local Assembly of the Order of the Daughters of the King in the Diocese of New York, was held at the chapel of the Messiah, New York City. The conference held at 5:30 opened with the Daughters' hymn and prayer by the Rev. Gouverneur M. Wilkins, vicar, who also welcomed the Assembly in cordial terms. The Rev. Mr. Hickes of St. Agnes', Trinity parish, made an address, taking for a topic "Sympathy," the full meaning of which he made plain in simple, effective words. It was resolved that the by-laws of the Local Assembly remain unchanged, and that conferences be held as usual in the spring, autumn and winter of each year. It having been desired to select a watchword or prayer to be used daily (in addition to the regular daily prayers of the Order), after consultation it was resolved to accept seven prayers, written by a Daughter, and intended for the week's devotions, each days prayer having a subject peculiar to the needs of the Order. Reports of work were read from several Chapters, giving accounts of persevering, faithful work.

A paper read by a member of St. Augustine's Chapter, on "The sending of the Seventy, or Missions," served also to illustrate Bible Class method of study. In this instance, however, the application of the topic was directed to the Order and its purpose. A very hospitable supper, that was enjoyed thoroughly for its homelike aspect, was served by the Messiah Chapter. The 8 o'clock service was very well attended, the Rev. Mr. Wilkins presiding. Addresses were made by the Ven. Archdeacon Van Kleeck of White Plains, N. Y., the Rev. Dr. Roper of the General Theological Seminary, and the Rev. Robt. B. Kimber, Superintendent of the City Mission Society.

Trinity Church, Mount Vernon (Rev. S. T. Graham, rector), has just paid another $500 on its mortgage indebtedness.

OHIO.

Wm. A. Leonard, D.D., Bishop

Diocesan Missions—Anniversary at Fremont—Massillon—Church Consecrated at Akron.

Sunday, Jan. 11th, having been widely observed throughout the Diocese as a day for General Missions, the missionary committee recommended that, where possible, the Second Sunday after the Epiphany, Jan. 18th, be devoted to the consideration of Diocesan Missions, or failing that date, then Jan. 25th if more convenient for local conditions. These recommendations were carried out by most of the clergy—a few finding the latter date preferable. The executive committee of the Missionary Board of the Diocese, issued an illustrated eight-page pamphlet on the Conditions and Needs of Missions. This pamphlet gave the names of the officials of the Board, an outline of their duties, a statistical account of the Field, specifying area, population, communicants, and districts unoccupied. It also indicated the strength of the Church in Ohio as compared to a score of other Dioceses; stated the number of missionaries, their average stipends; contained a table showing the growth of receipts for the last thirteen years, and offered valuable suggestions as to methods of promoting missionary enthusiasm, and securing systematic offerings. Archdeacon Abbott re-issued his useful map of the Diocese, and key to the position of the Church in all counties, cities, towns and villages. Circulars were also sent to all the clergy, and the wishes of the Bishop and his committee were honored with great unanimity and earnestness. The work was intended to aim not so much at *immediate* financial results as at being a campaign of education, and to this end every member of the Missionary committee, whether clerical or lay, was requested to visit one or more of the mission stations of the Diocese, and, as far as could be arranged, the missionaries were brought to the larger parishes. By this system of exchanges much valuable information was acquired, and given. The laity of the large churches learned of the small one's opportunities and needs, and, on the other hand, the clergy and laymen from the cities studied, on the spot, the work in the country places.

The following were some of the assignments: Dean Williams to Galion and Bucyrus; Dr. McGrew to Lorain; Rev. W. R. Stearly to Sidney and Bellefontaine; Rev. H. E. Cooke to Conneaut and Ashtabula Harbor; Rev. A. Leffingwell to Defiance and Napoleon; Mr. E. S. Page and Mr. T. H. Geer to Alliance and Salem; Mr. T. H. Walbridge to Kenton and Marysville; Mr. G. A. McMullen to Clyde; Mr. T. M. Sloane to Findlay and Fostoria; Mr. Charles Fox to accompany the Rev. T. N. Barkdull through parts of the Toledo Convocation.

The foregoing appointments, and some others, were kept, and it is expected that these gentlemen will give personal reports of their experiences at the next meeting of the Missionary committee. Already reports are arriving from the incumbents of the stations visited, testifying to the benefit which accrued to their work, and the encouragement conveyed to their people by the interest manifested in them by these visitors who represented, at once, the Bishop's committee, and the more prosperous parishes.

Not only was the experiment a success to the extent of yielding mutual help and profit, but it has furnished first-hand information of the Church's work in the Diocese, to all the members of the Missionary committee. It will intensify their interest in its future meetings; it has equipped them with a knowledge that will always be at service, it has revealed to them what the tasks and trials of a missionary are, and the results of the enterprise will persist for years proving a blessing to the local mission field, which at this hour cannot be computed.

Appropriate services in commemoration of the 61st anniversary of the founding of St. Paul's Church, Fremont, were held at that church on St. Paul's day, which fell on Sunday. Two of the original members of the congregation are still living, being Dr. James W. Wilson, president of the First National Bank, and his wife. Dr. Wilson has been a warden of the parish for the past 52 years, constituting a most exceptional record. The original church building, erected in 1843, is still in use and is in good condition. A vested choir was recently introduced. The

parish, under the rectorship of the Rev. J. H. Fairlie, is doing excellent work.

ST. TIMOTHY'S CHURCH, Massillon (Rev. E. J. Craft, rector), has added to the regular quartette which has been a feature of the church for 40 years, a chorus of 40 boys and 20 men. The entire choir is vested. The movement has aroused the staid old parish and created great interest in the city, and the church is being crowded to its full capacity morning and evening. Winifred T. Hill is organist. A men's club has been organized. A smoker was given Thursday evening with 152 men present, when Dr. J. A. Leonard of the State Reformatory at Mansfield, lectured on Crime and Criminals. It was a splendid address. The industrial school now has 110 scholars. There is a movement being made to put in a double organ.

THE CHURCH BUILDING of the parish of Our Saviour, Akron, was consecrated by Bishop Leonard at the morning service, on a recent Sunday. The sermon on the occasion was preached by Dr. H. W. Jones, Dean of the theological seminary, Gambier. The parish was started as a mission ten years ago, but has the unique record of never having received any financial aid from the Missionary Committee of the Diocese. In 1895 it was admitted as a parish, and immediately began the building of a church edifice. This finally having been paid for, through the zealous efforts of the congregation and of their rector, the Rev. Geo. P. Atwater, the church was duly consecrated. The total valuation of the property is $12,000.

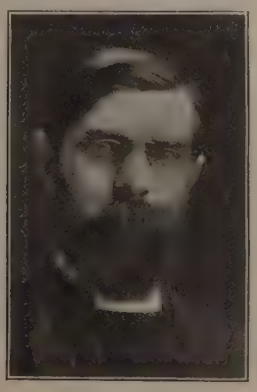
OLYMPIA.

FREDERICK W. KEATOR, Miss. Bp.

Reopening of Trinity Church.

IN THE EARLY MORNING of Jan. 20th, 1902, the unwonted glow from the old Trinity Church, Seattle, preceded by a short hour or two the complete reduction of the mother church of Seattle to a heap of ashes. The early morning of Jan. 20th, 1903, witnessed a startlingly similar glow from the windows of the more glorious structure erected on the same site, but this time it was the prelude to a joyous day of reopening and dedication.

The programme, which extends over the octave commencing Tuesday, Jan. 20th, was commenced by an early Eucharist at which the rector, the Rev. H. H. Gowen, was celebrant, assisted by the Dean of Spokane and the



REV. H. H. GOWEN.

Rev. E. J. H. Van Deerlin. Matins was said at 9 A. M., and at 8 P. M. a grand choral evensong with festival *Te Deum* was attended by over 1,000 people. The vested choir of fifty voices, preceded by crucifer and followed by eighteen priests of Olympia and neighboring Dioceses, with the Bishops of Columbia and Olympia, joined in the procession around the church. A most beautiful and impressive service followed at which the first lesson was read by the Rev. W. H. G. Temple, D.D., of Plymouth Congregational Church, vested in cassock and surplice, the sermon preached by the Bishop of Columbia, and the dedicatory prayers and Blessing given by the Bishop of Olympia.

The church proved excellent in its acoustic properties both for singing and speaking,

TRINITY CHURCH, SEATTLE, WASH.

and the architect, Mr. John Graham, was sincerely, congratulated on the success of his work and the beauty of his design.

At a complimentary luncheon given by the ladies of the parish the following day, in the crypt of the church, upwards of 300 parishioners and guests were entertained, toasts being responded to by the Bishop of the Diocese, the Rev. J. P. D. Llwyd, the Rev. John Brann of Everett, Mr. Pelley, treasurer of the parish, Mr. John Graham, architect, Mr. W. C. Shepard, and by the Rev. Dr. Matthews of the First Presbyterian church, and by Rabbi Theo. F. Joseph of the Temple de Hirsch.

An organ recital on the new organ was listened to with great pleasure on Thursday evening, and on Friday evening a largely attended devotional service for communicants was held. The Sunday services marked the crowning point of the re-opening festivities and were well attended, the number of communicants being very large. The Bishop of Olympia was the preacher at the morning service and the rector in the evening.

The church, which is opened free of debt,

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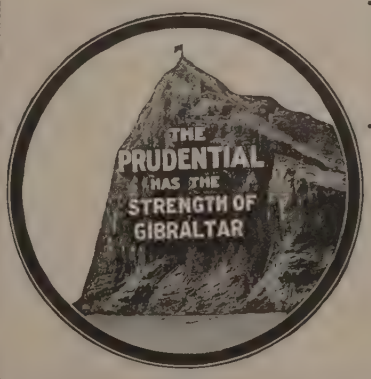

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PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop
Alex. Mackay-Smith, D.D., Bp. Coadj.

Southwestern Convocation—Several Anniversaries—Clerical Brotherhood—Sunday Observance—St. Michael's Library—Death of Wm. H. Ingham.

The quarterly meeting of the Southwestern Convocation was held on Monday evening, Jan. 26th, in the Church of the Holy Apostles, Philadelphia (the Rev. N. S. Thomas, rector). The occasion had more than usual significance because of the first official visit of the Bishop Coadjutor, the Rt. Rev. Alexander Mackay-Smith, D.D., who preached the sermon from the text, Genesis xii. 13: "In thee shall all families of the earth be blessed." It was an appeal for greater missionary zeal on the part of every individual believer. At the business meeting reports were made by the officers, and by the clergy engaged in mission work within the limits of the Convocation. Two parishes, St. Mark's and St. Elisabeth's, reported that the plan marked out by the Convocation for house-to-house visitation had been faithfully followed out with good results. The Bishop Coadjutor spoke at length on this topic, exhorting all the clergy to find in this one of the best means of gathering souls into the Kingdom. The Bishop Coadjutor also urged upon the Convocation the expediency of having some mission work as distinctly its own; and a committee, composed of one priest and one layman was appointed to look over the territory, and report at the next meeting on the feasibility of undertaking such a work. By rising vote the congratulations and good wishes of the Convocation were extended to the rector and vestry of the Holy Apostles on the 35th anniversary of the parish, and to Mr. George C. Thomas on the 35th anniversary of his superintendency of the Sunday School.

The 35th anniversary of the parish of the Holy Apostles was celebrated at the evening service on Sunday, Jan. 25th. The sermon was preached by the Rt. Rev. Chas. C. Penick, D.D., sometime Missionary Bishop of Cape Palmas. The music was sung by the combined choirs of the parish church and of the Memorial chapel of the Holy Communion. The annual report on the work and finances of the parish was read by Mr. George C. Thomas, from which we take the following interesting statistics: The list of communicants numbers 1,368; of the Sunday School 665 are communicants, as are also all the officers and teachers; the endowment fund was increased by $13,000, thereby being now $35,000 invested securities in the endowment fund of the church, and $16,000 in that of the Memorial chapel.

On Sunday, Jan. 25th, the Rev. Llewellyn N. Caley celebrated the tenth anniversary of his rectorship of the Church of the Nativity, Philadelphia. The rector preached an historical sermon at the morning service, in the course of which he said that during the last ten years the church has raised approximately $121,100. Of this amount $15,000 has been spent in restoring the church and rectory; $50,000 has been raised for the permanent benefit of the parish, including $28,000 for endowment fund, $10,000 for parish fund, $7,500 for purchase of rectory, and $5,000 for an organ; $1,000 had been raised for missions, and an equal sum for the endowment of a bed in the Children's Seashore Home at Atlantic City. The rector expressed his gratitude to his congregation for a gift of $500 received through the vestry.

The Clerical Brotherhood was addressed at its meeting on Monday, Jan. 26th, by the Rev. Dr. Mortimer, his subject being "The Origins of the Apostles' Creed." Dr. Mortimer pointed out that the Apostles' Creed, in its present form, is only a development of the Creed in use in the Roman Church in the year 341; then moving from this date backward he constructed a chain of evidence by which he showed that there were unmistakable signs of the Roman Creed as early as the year 100. The Rev. Dr. Groton, Dean of the Philadelphia Divinity School, led in the discussion which followed, agreeing entirely with Dr. Mortimer's conclusions.

A "parlor meeting" of the Women's Association for the Better Observance of the Lord's Day was held on the evening of Jan. 23d; the men and women present being representatives of both the Church and the social world. Bishop Whitaker presided and made the chief address, in the course of which he said:

"I believe there are Ten Commandments, and not one only. I believe the Fourth Commandment is not abrogated; that it cannot be ignored without serious injury to those who disregard it. . . . . The Lord in His day taught us the spirit of the Sabbath, which is now much misconceived. He gave it a wider and fuller interpretation than it ever received before or has since. . . . To me the observance of Sunday is as obligatory as to the Jew in ancient times was the observance of the Sabbath referred to in the Fourth Commandment. We may differ as to the manner of its observance, but that there should be a peculiar sacredness connected with the day I trust you will all agree."

He was followed by the Bishop Coadjutor, who said that he "regarded the Sunday newspaper as being at the bottom, or nearly so, of all desecration of the Lord's Day." An address was also made by Mr. Ewing L. Miller.

For some years the valuable library in the St. Michael's mission building, 17th and Kater Sts. (St. Mark's parish), has remained comparatively unused. Steps have been taken recently, however, to place it on a new basis, which will insure its being really useful

FED THE DOCTOR.

HOW HE MADE USE OF FOOD.

Sometimes it is the doctor himself who finds it wise to quit the medicines and cure himself by food.

"In looking around for a concentrated, palatable prepared food, I got hold of Grape-Nuts and immediately began using it four times a day, exclusively for breakfast, with milk; for luncheon and dinner as dessert, and a cup on retiring," says a physician of Mt. Zion, Ill.

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"I weighed yesterday and was surprised to find that I had gained 18 pounds in a month, and the end is not yet.

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to a large number of the working-people resident in the district. The library was founded more than 20 years ago, under the auspices of the Workingmen's Club, and has gradually increased until now there are about 5,000 volumes of first-class literature, both religious and secular. When the Workingmen's Club ceased to exist, some years ago, the library passed into the hands of trustees, and little effort has been made to have it fulfil the useful purpose for which it was founded. The whole matter has been placed under the direct charge of the Rev. N. D. Van Syckel, priest in charge of the mission, who, with an expert librarian and an efficient committee of helpers, is busily engaged in re-cataloguing and rearranging the library; and it is confidently expected that it will soon prove an important adjunct of the mission work.

The Rev. Dr. Bodine, rector of the Church of the Saviour, West Philadelphia, announced at a recent service that the entire contributions to the church rebuilding fund received during the year 1902 amounted to $55,000, making with the insurance money a total of $105,000. It is found now that $35,000 more than was first estimated will be required in order to render the church and parish house quite complete in their equipment; of this amount $15,000 has already been received through two generous donations, leaving $20,000 yet to be secured.

On Sunday, Jan. 25th, Feast of the Conversion of St. Paul, a new organ was dedicated in St. Paul's Church, Chestnut Hill (the Rev. J. Andrews Harris, D.D., rector). The cost of the organ was about $9,000.

The 11th anniversary of the consecration of the Church of the Good Shepherd, Kensington (the Rev. John A. Goodfellow, rector), was observed on the Feast of the Conversion of St. Paul. In the morning the rector preached on the subject, "Some Reasons why we should Love the House of God." In the evening an address was made by the Rev. Rowland C. Hill, curate of the Church of the Holy Apostles. The annual reports of the various parish organizations were read at this service, showing the receipts of the guilds and societies to amount to $1,275.85.

At the quarterly meeting of the Southeast Convocation, the Rev. Dr. Duhring of the City Mission was elected President to succeed the late Leverett Bradley, D.D., and the Rev. Samuel Ward, rector of the Church of the Messiah, was elected secretary to succeed the Rev. Horace F. Fuller, who had removed into another Convocation.

Mr. William H. Ingham, a prominent layman of the Diocese, died on Jan. 16th after a month's illness. He was first vice-president of the Church Club of Philadelphia, and it was he suggested the work of the Church Club among the boys in the Kensington district, which has now grown to such splendid proportions. Mr. Ingham was a devout communicant of St. Peter's parish, and his funeral took place from that church on Jan. 26th, the Rev. Richard H. Nelson, the rector, officiating.

PITTSBURGH.

Cortlandt Whitehead, D.D., Bishop.

Diocesan Notes.

A very delightful tea was given by the Bishop of the Diocese on the afternoon of Thursday, Jan. 29th, at his residence, Shadyside, for the clergy of the city and suburbs and their wives. It was well attended and thoroughly enjoyed.

The new parish house and rectory combined, belonging to St. Mary's Church, Beaver Falls, was opened with a service of Benediction by the Bishop of the Diocese, on Tuesday evening, Jan. 27th.

Christ Church, Greensburg, is at present in a prosperous condition. The debt on the church has been entirely paid off, the church has been repaired and decorated, a new marble credence table provided, and a good house purchased for a rectory on a desirable street near the church.

QUINCY.

F. W. Taylor, D. D., Bishop

Retreat for the Clergy.

The second annual Retreat for the clergy of the Diocese of Quincy will be held at Grace Church, Galesburg, beginning at 7:30 p. m., Tuesday, Feb. 17th, and ending with the celebration of the Holy Eucharist on Friday, Feb. 20th, at 7 a. m. The conductor of the Retreat will be the Rev. Edward A. Larrabee.

Notice of intention to be present at the Retreat should be sent to the Rev. Edgar F. Gee, Galesburg, before Feb. 17th.

RHODE ISLAND.

Thos. M. Clark, D.D., LL.D., Bishop.
Wm. N. McVickar, D.D., Bp. Coadj.

Providence Convocation—Wickford—The Bishop Coadjutor.

The Convocation of Providence held its 36th meeting at the Church of the Ascension in Auburn. Afternoon and evening services were held, which were devoted to the discussion of Mission work. Missionary reports formed a considerable portion of the afternoon's business. A message was received from Bishop McVickar regretting his inability to be present by reason of illness and conveying his best wishes. Expressions of sympathy were sent in return. Reports of Mission work were presented by the Dean, the Rev. Samuel H. Webb; the diocesan missionary, the Rev. L. B. Edwards, and several others. The subject of missionary apportionment was then discussed at considerable length.

Addresses were made in the evening by the Rev. Dr. Lester Bradner, rector of St. John's Church, Providence, the Rev. L. B. Edwards, diocesan missionary, and the Rev. Samuel H. Webb, *rector emeritus* of Christ

THE EDITOR'S BRAIN

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A brain worker's health is often injured by coffee, badly selected food and sedentary habits. The experience of the Managing Editor of one of the most prosperous newspapers in the Middle West, with Postum Food Coffee illustrates the necessity of proper feeding for the man who depends on his brain for living.

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As you know, if you've tried them, every so-called rheumatic remedy on the market to-day, except this genuine cure, will cause you violent stomach pains and vomiting, and some of them are so dangerous they will cause heart trouble. And the worst of it is they never cure. When a person has rheumatism the constitution is so run down that he should be very careful what he puts into his stomach.

It therefore gives me pleasure to present a remedy that will cure every form and variety of rheumatism without one single unpleasant feeling. That remedy is

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Before I decided to tell the world about the discovery of "Gloria Tonic," I had it tried on hospital patients, also on old and crippled persons, with perfect success. But some people never will believe anything until they know it from experience, so the best and quickest way is for you to write me that you want to be cured, and I will send you a box of "Gloria Tonic" free of cost. No matter what your form of rheumatism is—acute, chronic, muscular, inflammatory, deformant, sciatic, neuralgia, gout, lumbago, etc., "Gloria Tonic" will surely cure you. Do not mind if other remedies have failed you, nor mind if doctors say you are incurable. Mind no one, but write me to-day sure. "Gloria Tonic" will stop those aches and pains, those inflamations and deformities, and cure you so that life will again be worth living. This offer is not for curiosity seekers, but is made to rheumatics only. To them I will send a trial box of "Gloria Tonic" free.

Never before has a remedy been so highly indorsed as "Gloria Tonic." It has been indorsed by such world-noted men as Dr. Quintero of the University of Venezuela, Hon. E. H. Plumacher, United States Consul, Maracaibo; Prof. Macadam of Surgeons' Hall, Edinburgh, the famous magazine, "Health," London, and a column of others.

If you are a sufferer, send your name to-day and by return mail you will receive "Gloria Tonic," and also, the most elaborate book ever written on the subject of rheumatism, absolutely free. This book contains many drawings from actual life and will tell you all about your case. You get "Gloria Tonic" and this wonderful book at the same time, both free, so let me hear from you at once and soon you will be cured. Address JOHN A. SMITH, 1159 Germania Building, Milwaukee, Wis., U. S. A.

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A. H. HANSON, G. P. A., CHICAGO.

Church, Providence. Dr. Bradner dwelt at some length on the importance of interesting men in missionary work. He quoted figures to show how much the children and the women have given in this cause, principally through their organizations, and he urged that some similar society in which the men might be interested would enlist their support. At present the women and children are supporting the missions, while the men are apparently uninterested.

At St. Paul's Church, Wickford (the Rev. F. B. Cole, rector), the annual meeting of St. Paul's Guild was held on the evening of Jan. 26th. There was a special service with sermon by the Rev. Herbert C. Dana of St. Mary's Church, East Providence.

Bishop McVickar is not yet able to leave his bed.

SPRINGFIELD.

Geo. F. Seymour, D.D., LL.D., Bishop.

Cornerstone at East St. Louis—Improvements for Bloomington—Rectory Robbed.

The feast of the Conversion of St. Paul marked a truly red letter day in the history of the Church in East St. Louis. The cornerstone of the beautiful stone church now in process of erection, was laid by the Bishop of Springfield, in the presence of an immense assemblage of Church people and citizens. On Saturday evening a largely attended reception was given in honor of the Bishops and attending clergy by the senior warden of the mission, Mr. J. William Pope and wife. On Sunday morning the Bishop of Springfield preached and celebrated the Holy Communion. There was a large congregation present and the Bishop's sermon on "Worship," was the finest ever heard in East St. Louis. Fifty-seven persons received the Holy Communion.

At 3 p. m. the service of laying the cornerstone commenced. The vested choir of Christ Church Cathedral, St. Louis, furnished the music for the occasion. With them were Dean Davis and the organist and choirmaster, Prof. H. H. Darby. A number of the clergy of the Diocese and from St. Louis were present and took part in the service. The Bishop began the usual order of service, and the rector's warden, Mr. J. William Pope, deposited in the box a copy of the Bible, the Book of Common Prayer, a Journal of the Synod of 1901, a Church almanac, a photograph of the Bishop of the Diocese, a list of the contributors to the building fund up to the time of the laying of the stone, and several other small articles. After this the Bishop, in the name of the Blessed Trinity, laid the cornerstone of "an edifice to be here erected by the name of St. Paul's Church." The cornerstone had been decorated with smilax and carnations by a committee of the Woman's Guild of the mission and was veiled with the United States flag. On one side of the cornerstone is cut the inscription: "St. Paul's, A. D. 1903"; and on the other side, in a panel: "The One Holy Catholic and Apostolic Church." Bishop Seymour, after laying the stone, introduced the Bishop of Missouri, who delivered an address full of comfort and encouragement to those who have struggled so faithfully to attain the present results, and an eloquent appeal to the assemblage to help on the good work so nobly begun. Addresses were also made by the rector, the Rev. John Chanler White, and the Rev. L. B. Richards of Belleville.

An offering amounting to $475 was taken. The choir sang the *Gloria in Excelsis*, and Bishop Tuttle pronounced the Benediction.

The walls of the new church are well up and the intention is to enclose the building so as to get the use of it, and stop there until sufficient funds are in hand to complete the interior.

The building when completed will be one of the handsomest in the Diocese. It is "perpendicular Gothic" in style, 120 feet long by 62 feet wide, and will seat 450 people. It is of solid stone, the walls being 18 inches to 24 inches thick in parts. The ground on which it stnads is in the central portion of the best residence district, a corner lot opposite the high school and is valued at $6,000. So far about $8,000 has been spent in the construction of the building, all of which, except about $300 having been raised in the congregation and community. There is not a cent of debt.

St. Paul's is the only congregation of the Church in East St. Louis, and has had and is having a hard struggle. East St. Louis hae now a population of nearly 40,000, and is growing more rapidly than any other city in the State. It is called the Pittsburgh of the West on account of the large number of manufactories located in it. The people are mainly of the working class, living on their daily wages, and the money so far raised has been by the hard work and personal solicitation of the rector and has come in small sums. For years the congregation has worshipped in a dance hall, the only hall obtainable; but in spite of all the obstacles the congregation has increased in numbers and strength. The mission has grown from 56 communicants since the present rector took charge in January, 1900, to 163 at the present time. A large number of the additions have been by Confirmation. The rector has also started flourishing missions in Granite City and Venice, suburbs of East St. Louis, and has secured property in both places for church buildings. The field of which Mr. White has charge covers an area of eight miles long and six miles wide and has a population of over 60,000 souls. The demands for his services are constant and the needs of the field can only be partly supplied by one man. The opportunities now within the grasp of the Church are incalculable but outside of the field itself, no help comes. Appeals have been made on several occasions for financial help, and the only response has been one five-dollar bill, sent by "Faith"—expressive indeed of the one thing at least which the rector has and which is his only support in the midst of work overwhelming and difficulties which to human sight are insuperable.

Many additions and improvements are to be made in the fabric of St. Matthew's Church, Bloomington, including the erection of a brick and stone parish house, a tower on the church building, new oak floor in the chancel, and the complete repair and reconstruction of the church edifice. These improvements will cost somewhat over $8,000, of which $7,000 has already been pledged. The parish house will be a suitable structure of brick with stone trimmings, 42x48 feet, and will be placed to the rear of the church on the west side. The tower to be added to the church building is called for in the original plans, but has never been erected. Three memorial windows have been promised.

On a Sunday night in January, the rectory of St. Paul's Pro-Cathedral was entered by thieves, who carried away silverware and other articles belonging to the rector, Archdeacon De Rosset, the value of which is said to be about $200. Part of the silverware was stamped with the family name. The burglary occurred during the time of evening service.

SOUTHERN OHIO.

T. A. Jaggar, D.D., Bishop.
Boyd Vincent, D.D., Bishop Coadj.

Lawrence Home—Circleville—Hamilton

On January 20th the annual meeting of the Board of Lady Managers of the Lawrence

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Home for Working Women, Cincinnati, was held. Addresses were made by Bishop Vincent and Archdeacon Edwards, both of whom spoke in the highest terms of the excellent work being done by the Home.

The Rev. Dudley W. Rhodes, D.D., has been called and accepted the rectorship of the Church of Our Saviour. Dr. Rhodes was for 20 years rector of the parish to which he has been recalled. He resigned about six years ago and accepted a call to St. Paul, Minn.

St. Philip's Church, Circleville, has some $900 invested in a building association, which had been accumulating for some years. An order was given for the purchase of a pipe organ; but unfortunately for the parish, the treasurer of the building association became a defaulter to the extent of $130,000, and the $900 was entirely lost.

Trinity parish, Hamilton, is rejoicing over the liquidation of an indebtedness of $3,300, which the present rector inherited four years ago. During the same period a considerable amount has been expended in the improvement of the interior of the church.

TENNESSEE.

Thos. F. Gailor, D.D., Bishop.

Nashville Items.

At Christ Church, Nashville (the Rev. W. T. Manning, D.D., rector), Dr. F. W. Chace of Mobile Ala., has accepted the invitation to become organist. He is a member of the Guild of American Organists and the high standard will be maintained which was kept up by Dr. Garrett and continued by Miss Abernathy. The death of Miss Addie Hunt takes from the parish one whose self-sacrificing labors and conscientious devotion to duty will long be remembered, particularly by the people of the mission of the Redeemer in North Nashville. The class for the study of Missions keeps up well, China being the subject at present and the Junior Auxiliary is meeting with great success under the leadership of Mrs. Jonnard. The parish much regrets the expected loss of the rector, who has accepted a call to St. Agnes' chapel, New York, his resignation taking effect March 15th. The Rev. H. W. Wells, the assistant, also offered his resignation, to take effect at the same time, but has consented to remain until the vacancy in the rectorship is filled.

THE PHILIPPINES.

Chas. H. Brent, D.D., Miss. Bp.

Pastoral Letter.

Bishop Brent has issued a pastoral letter, dated at Christmas, bearing the title "With God in the Philippine Islands: Concerning the Christian Peace." He speaks of the blessedness of the peace that flows from the Incarnation, and proceeds to consider the unity of the Church.

"It is impossible," he says, "to get away from Church unity if the personal life is in union with our Lord. *We, who are many, are one bread, one body; for we all partake of the one bread.* The essential unity of the Christian Church is forever assured among those who believe in Him who is the centre and whose Spirit is the bond of unity: *for in one Spirit we are all baptized into one body.*"

With respect to the present condition of Christianity in the Philippines, he speaks sympathetically.

"The broadest part of the line of exclusion in the Churches," he says, "is not uncommonly expressed in their self-chosen titles, so many of which are indicative of a self-consciousness that points to a loss of perspective. A single feature of doctrine or Church polity that needed safe-guarding, or championing for a moment at some era of Christian history, has become embodied in a distinctive title and permanently exalted as a pivotal tenet; and the merits of all other Christians are measured by the one characteristic. Possession of it is the signal for fellowship; a lack of it entails exclusion. Thus the (Protestant) Episcopal Church suggests a disproportionate contemplation of episcopacy, as the Presbyterian of the presbyterate, and the Baptist of baptism. The Roman (Catholic) Church by her name signifies her strong insistence on law, her love of highly developed organization, her rule by discipline; the generic term 'Protestantism' indicates that antagonism so outweighs appreciation as to make those who thus denominate their faith blind to what is good in Roman Catholicism. The Church of England formed her autonomy in a revolt against foreign interference and dictation in domestic affairs, but her magnification of the national character of Churches led into that entanglement between Church and State which made a dissident from rigid conformity, almost as abhorrent as an adherent of the Papacy."

Continuing, he said:

"Probably as time goes on the temptation that will beset all of us here in the Philippine Islands, whom custom groups under the name of Protestant—I dislike the name and avoid it when I can, for the simple and sufficient reason that it is so completely negative and so unworthy of denominating the Church of Him who came *not to destroy but to fulfil*—will be the hateful spirit of competition. . . . . It would be almost if not altogether a blessing if our respective missionary boards at home were to issue an edict bidding us suppress all statistics professing to indicate the spiritual status of our various communions."

WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

Churchman's League.

The Churchman's League held its winter meeting in the Epiphany parish house on the evening of Monday, Jan. 26th. There was the usual large attendance. Bishop Satterlee conducted the opening service, and Mr. William D. Baldwin, the President, took the chair. The executive committee reported in regard to the printing of the Lenten lectures of 1902, and also the complete programme of the course for the coming Lent, as follows: Tuesday, March 3, The Church as the Formative Influence of the English Nation, the Rev. Thomas Richey, D.D., New York. March 10, The Church as the Educator of the People, the Rev. W. A. Guerry of Sewanee. March 17, The Church as the Champion of the People's Rights, the Rev. Wm. M. Clark of Richmond, Va. March 23, The Principle of National Churches, the Rev. Prof. Chas. A. Briggs, D.D., of New York. March 31, The Church and the Spirit of Liberty, Mr. Joseph Packard of Baltimore. The committee have accepted the invitation of the Rev. Dr. C. Ernest Smith, and the lectures will be delivered in St. Thomas' Church, 18th St., near Dupont Circle. Reports were made by the League's delegates to the recent conference of Church Clubs at Pittsburgh. Mr. Wm. H. Singleton, who was elected vice-president of the next conference, spoke of the value of the papers read, and the freedom and candor of the discussions that followed. Mr. Frank Evans, another delegate, said that he considered the League, in admitting clergymen to membership, and in having small annual dues, and informal meetings, was one of the most effective bodies represented in the conference. Bishop Satterlee spoke of Bishop Brent's work in the Philippines, and reminded the League of the promise of the Church Clubs to support him. Two-thirds of the League's proportion for this object was immediately contributed. The Bishop also spoke on Diocesan Missions, and Dr. W. P. Young of the work of the Prisoners' Aid Association. Thirty-six new members were elected; and then, business having been dispatched, an informal reception was given to the three new rectors who have recently come to Washington, the Rev. Roland Cotton Smith of St. John's, Rev. Dr. Ernest C. Smith of St. Thomas', and Rev. J. H. W. Blake of Christ Church, Georgetown. The guests were escorted to the platform and welcomed in brief speeches by the President. Their replies were bright and eloquent, and were warmly applauded. The members of the League were then personally introduced to the guests of the evening, and refreshments were served.

WEST MISSOURI.

E. R. Atwill, D.D., Bishop.

Webb City—Mission at Brookfield.

At Webb City a church building has been purchased from the congregation of Latter Day Saints for the use of St. Paul's mission. Regular services have for some time been conducted by the Rev. C. A. Weed, rector of St. Philip's, Joplin, but heretofore no building has been owned by the mission. Sufficient money has been obtained to buy the building, and a site will be obtained later to which the church will be moved, services being held in its present location until next June. The nucleus for the building fund was raised by the children of St. Catherine's Guild, to which the gifts of others were afterwards added.

Archdeacon Webber closed a week's mission in Grace Church, Brookfield, on Monday evening, Jan. 19th. This was the first visit of the Archdeacon to this parish, and all who heard his earnest exhortations are anxious for him to come again. Many spiritual blessings will surely come to the parish on account of these mission services. The rector, the Rev. William Pence James, has

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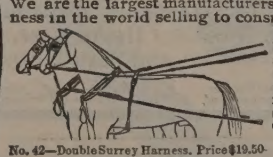

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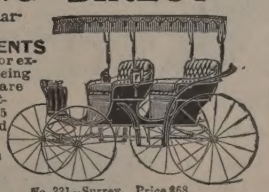

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resigned, to take effect Feb. 1st, and has accepted a call to St. Paul's Church, Marshalltown, Iowa. Some of the vestry were in favor of delay in calling a new rector, but as a direct result of the influence of the Archdeacon's mission work, the parish and vestry have given a unanimous call to the Rev. Erle H. Merriman to the rectorship. He has accepted and there will be no intermission in the Church services.

WEST VIRGINIA.

Geo. W. Peterkin, D.D., LL.D., Bishop
Wm. L. Gravatt, Bp. Coadj.

Illness of Rev. T. C. Darst—The Bishop.

The Rev. Thomas C. Darst was taken ill with typhoid last Sunday night; temperature since has ranged from 103-104 degrees. Happily there are no complications.

Bishop Peterkin still continues to improve.

CANADA.

News of the Dioceses.

Diocese of Ontario.

Church work has prospered greatly among the Indians on the Indian Reserve at Tyendinaga, in the hands of the Rev. Dr. Smith, who has been in charge of the mission for some years. He has now returned to his old Diocese, Huron, and the Rev. A. H. Creegan has been appointed to the Reserve. There are two churches for regular services with 1,263 Indians in the parish.—The debt on the parish Church of St. Luke's, Camden East has been much reduced since the New Year.—The success of the plan of having a diocesan canvasser for funds and missionary agent, seems assured; he has collected about $50,000 in five years, and the incumbents of parishes where he has been working find the tendency of his efforts very helpful.

W. A. Meeting.

The speakers at the 17th annual meeting of the Montreal branch of the Woman's Auxiliary, which will take place Feb. 17th 18th, and 19th, will be the Rev. Cooper Robinson from Japan, the Rev. Mr. Marsh from Mackenzie River, and the Rev. Mr. Trehitch the lately ordained Hebrew clergyman. Archbishop Bond will address the delegates and Coadjutor Bishop Carmichael will conduct the devotional exercices on the last day.

Diocese of Montreal.

A very interesting meeting was held in St. James' Church, St. Mary's, Jan. 15th, when the Rev. J. Cooper Robinson from Japan, gave a very good address, explaining a number of lime-light views of Japan, which were exhibited. He was the first missionary of the Canadian Church to go to Japan, where he has been at work for 15 years. The meeting was the last of a series of services.

The preacher at both morning and evening service at the Church of St. James the Apostle, Montreal, Sunday, Jan. 18th, was the Rev. J. Hennings Nelms, who was ordained by the Bishop of Quebec at Lennoxville in December. Mr. Nelms has been hitherto engaged in work as a lawyer in the United States, where he had also been for years an active member of St. Andrew's Brotherhood. He was introduced to Bishop Dunn by the rector of St. Michael's Church, Baltimore, the Rev. Ernest Smith. Having received deacon's orders, he is now at work in the Diocese of Quebec.

Diocese of Toronto.

The Guild of Faith in connection with St. Luke's Church, Toronto, has had three lectures during the month of January. The guild was only established last October. The members pledge themselves to try to know, defend, and extend the faith by every means in their power, the distribution of suitable literature, and the holding of lectures.—The report of the Ministering Children's League in Toronto shows the work for the last fifteen years to have been of a most varied and interesting character.

Bishop Sweatman presided at the annual meeting of the governing body of Trinity College School, Port Hope, which was held Jan. 7th. The Provost of Trinity College was present and a number of the clergy. The need of increased accommodation having been pointed out, a committee was appointed to consider the best means of erecting a new building for the juniors, so as to leave the present buildings entirely for the use of the senior boys.—The oldest clergyman in Canada, the rector of Trinity Church, Toronto, the Rev. Canon Sanson, celebrated his 84th birthday on the Feast of the Epiphany. He is still actively engaged in parish work and preaches every Sunday.

Diocese of Quebec.

The annual public meeting of the Diocesan Church Society has been arranged to take place at the Cathedral Church Hall, Quebec, on the evening of Feb. 9th. The Rt. Rev. Dr. Mills, Bishop of Ontario, is the speaker of the evening, and will also preach at the Cathedral on the previous day, Septuagesima Sunday, and at St. Matthew's Church, Quebec, in the evening.

Diocese of Ontario.

The Rev. W. B. Heeney of Christ Church, Belleville, has sent in his resignation to the vestry, in order to undertake the work of organizing secretary of St. Andrew's Brotherhood.

Diocese of Rupert's Land.

Archbishop Machray's New Year's pastoral from his sick bed, in England, is in the hands of the clergy and laity of the Diocese. In view of the great need of clergy, the Archbishop urges the strengthening of St. John's College, Winnipeg, from which the Diocese must look for the greater part of its supply. Several important missions are still without incumbents, and this is an unusually sad feature in the prospect of the great immigration expected next spring and summer. It is expected that the General Organizing Secretary for Missions, the Rev. L. N. Tucker, will visit the Diocese in February, that the appeal for the sum apportioned to it may be made and the amount, $2,200, raised.

GOVERNOR BRADFORD'S BIBLE.

Asa W. Waters of Philadelphia has presented the Bible of his Pilgrim ancestor, Governor Bradford, to the Pilgrim Society, Plymouth, and ha received formal acknowledgment of the gift from Arthur Lord, the organization's president.

Mr. Waters is a direct descendant of Governor Bradford, and this historic Bible has been in the possession of the family for eight generations. It was printed in London in 1592, and was taken to Holland by William Bradford when the Pilgrims emi-

MARVELOUS RELIEF

secured in dyspepsia and indigestion by a member of the reverend clergy.

Boston, Mass., March 12, 1902

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No. 1—Exquisite Blue, like tropical Butterflies.
No. 2—Rosy Pink, in other respects like No. 1.
Strong plants for blooming at once, by mail guaranteed to grow, **20c** each; the **2** for **30c, 5** for **60c.**
Seed of both colors mixed, 25 cts. per packet.

FREE OUR GREAT CATALOGUE of Flower and Vegetable Seeds, Bulbs, Plants and Rare New Fruits, Profusely Illustrated, Large Colored Plates — 136 pages. Do not miss our great Novelties, Emperor Asparagus (crop in 11 months from seed), Early Lima, Perpetual Rhubarb, Pineapple Onion, Climbing Currant and Blackberry, Everblooming Wistaria, Tree, and Double Lilacs, etc. We have the finest Asters, Pansies, Peas, Stocks, Verbenas, Geraniums, Azaleas, Roses, Palms, Ferns, Begonias, Gloxinias, Violets, Phloxes, Gladiolus, Cannas, Dahlias, Lilies, Caladiums, Shrubs, Vines, New Fruits, and all Vegetables.

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BROWN'S BRONCHIAL TROCHES

TRY THEM FOR
Coughs, Colds, Asthma, Bronchitis, Hoarseness, and Sore Throat.

Fac-Simile Signature of John L. Brown & Son on every box.

LIKE A GOOD TEMPER "SHEDS A BRIGHTNESS EVERYWHERE."

SAPOLIO

grated to that country, early in the seventeenth century. In 1620 it was brought over in the *Mayflower* and used as a family Bible by Governor Bradford until his death, in 1657, when it became the property of his son Joseph, whose name, with the others of his family, is written on the fly-leaf.

The order in which it was handed down from that time follows: From Joseph Bradford to his son, Elisha; then to Alice Bradford, daughter of Elisha, who in 1757 married Zebulon Waters of Stoughton, Mass.; then to their eldest son, Captain Asa Waters, who fought valiantly in the Revolution. The eldest son of Captain Waters was Asa Waters Jr., who died of cholera in Pittsburgh in 1833, so the treasured heirloom came directly to his grandson, Asa Bradford Waters of Marietta, Ohio, to whom it was given by his grandfather, Captain Asa Waters, in 1843; Asa W. Waters of Philadelphia inherited it from his father upon his death in 1885. This old Bible was for many years in the watchful, vigilant custody of Joseph Belcher Waters (son of Zebulon Waters, Jr., a younger son of Captain Asa Waters) and his nephew, Sanford Waters Billings, of Sharon, Mass., and upon their death, that of Osmond J. Billings and Abbie C. Billings (children of Sanford Waters Billings) and Asa W. Waters of Philadelphia, shares with Osmond J. and Abbie C. Billings (who are descendants in the same generation with him of Governor William Bradford), all the honor attached to the transfer of custody of the Bible to the Pilgrim Society, by whom it is to be always kept in a safe or vault specially constructed for it within its fireproof structure, Pilgrim Hall at Plymouth, as the Commonwealth of Massachusetts cares for the "Bradford History" manuscript in the State Library in its State House at Boston.

The book is about six by eight inches, bound in black leather and printed in Gothic text. The margins are covered with annotations, but the writing has become too faint to be seen with the naked eye. The Bible will be exhibited in the Pilgrim Hall, Plymouth, along with other relics gathered by the Pilgrim Society.

Accompanying the letter of acknowledgement received by Mr. Waters, were two small pieces of granite chips off the Plymouth rock on which his ancestors landed nearly 300 years ago. They were sent as souvenirs to Mr. Waters, who is an honorary member of the Pilgrim Society.

THERE are two names of peculiar honor in the two Testaments: Hannah and Eunice. The Catholic Church in all ages has been blessed with their counterparts. We want more of that kind of dedication and home life. Not until the dedicating spirit works more widely shall we get sufficient supplies of God-sent men for the mission field. Grave responsibility rests upon parents and pastors in this respect; the former hinder their children when God calls to eternal honors, but offer willingly enough in prospect of earthly rewards. This should not be, and would not, if teachers were less reticent about the truth of dedication before birth.—*Church Times.*

"IF THE miracles of our Lord should be discredited as history,' say the New York *Independent*, 'the teachings of His Gospel must remain.' But why that 'if'?" asks the New York *Examiner* (Bapt.). "The only historical knowledge we have of the teachings of Christ has precisely the same foundation as the history of the miracles, no more, no less. The attempt to separate the miracles from the teachings is a dismal failure. They are inextricably woven together, and could not be rent asunder without destroying the entire fabric of the Gospel narrative."

AN INTERESTING ADVERTISEMENT

AND WHAT WILL COME OF IT

On Page 426 of January 17th issue of The Living Church I published an advertisement which reads as follows:

"A SAFE INVESTMENT: Those who have modest sums saved for a rainy day, and who don't want to lose in uncertain ventures, yet who are willing to investigate an enterprise, that is conducted on honor and with every guarantee of certain profits, will learn something of interest and to their profit by addressing E. M. Armstrong, Chamber of Commerce building, Chicago. Gilt edged references in abundance."

I received a number of inquiries in answer to this announcement. The advertisement states nothing about the character of the investment, for I depended entirely upon the faith that the readers had in the publication, and confident that they would understand that no advertisement that had behind it any unreliable or improper motive could appear in the columns of this paper for any money and I wasn't disappointed in the result.

To tell in an advertisement all about the investment in which I am interested would take too much space and cost too much money, but I will say this, that it is one of the safest investments that has been recently offered to the public and it will bear the most rigid investigation, and will pay those interested large profits for many years to come, at least calculation twenty years. I myself have invested practically all that I have in the world in the enterprise. It involves tens of thousands of dollars on my part and will make me very wealthy. A limited amount of stock is offered for sale by the directors and a few investors can be accommodated.

It is an enterprise that is endorsed by many of the most reliable and best posted business men in the country. The members of the Directory Board comprise men who would not under any circumstances allow their names to be used in connection with any unreliable ventures.

For the Stock You Would Send Your Money to One of the Soundest Banks in the West

who is depository of the company. These points I mention that you may appreciate that the enterprise is on the soundest basis and that you would be doing business with parties whose statements are reliable.

It does not matter whether the amount you have to invest is $50, or $500, or even more. This proposition will repay you many times for the trouble writing for further particulars and for your convenience I attach a coupon, which please sign your name to and address to me in an envelope under a 2c stamp. If you do not wish to mutilate your paper you need not cut out the coupon, but address me by letter or postal.

E. M. ARMSTRONG,
Chamber of Commerce Bldg.,
CHICAGO.

E. M. Armstrong, 373 Chamber of Commerce Bldg., Chicago, Ill.
Dear Sir: Please send me full particulars of the reliable investment. It being understood that I am under no obligations to invest unless I choose to do so of my own free will.

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RELIANCE MANUFACTURING CO.,
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Send to us when information is desired. GERMANIA BUILDING, MILWAUKEE.

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Finland's Pathetic Appeal

An Urgent Cry for Help

IN Helsingfors, the capital of Finland, there is a statue overlooking the port, representing a sailor on the mast of a shipwrecked vessel, peering with eager gaze into the distance in search of help. That shipwrecked sailor represents Finland to-day; her famine-stricken peasants are looking this way for help, and if the American people are true to the traditions of the past, the patient, suffering Finns will not look in vain.

Hasten quickly to their rescue,
Hear their bitter cry for bread,
Ye, who in your homes have plenty,
Ye, whom God has always fed.

Finland's climate is subject to sudden changes, and not infrequently does the farmer, after toiling in his fields throughout a fine summer's day, go home with a trembling, anxious heart. The calm, warm day may be followed by a chilly night, during which the temperature will go down below the freezing point, and in a few hours utterly destroy his prospects of a bountiful harvest, and render thousands of hard-working people destitute for the winter. In times of extreme dearth, they are compelled to make up for the failure of their crops, by mixing the ground bark of pine trees, chopped straw, and other ingredients, with the rye of which they prepare their bread.

Rather Die Than Beg

Ordinarily, under such trying circumstances, the tenacious endurance and heroic resignation of the Finlander are displayed in all their power, and very rarely is he heard to complain of his lot in life; but just now he is indeed in the direst straits. Not only locally, but throughout vast tracts of territory, the complete failure of crops has reduced nearly 400,000 people not simply to destitution, but to the very verge of actual starvation, and now, even Finnish endurance has reached its extreme limits.

But so quiet and undemonstrative is the Finlander in his intensest suffering, that, were it not for occasional letters from the Fatherland to sons and daughters who have found homes in other climes, the world would know but very little of the calamity that has recently befallen this God-fearing, peace-loving people, for the Finlander would rather die than beg.

Even now the peasants of that rugged land, who have "a song for every joy and for every sorrow," are striving hard to tide themselves over until better days shall dawn; but authentic advices make it quite evident that unless help from without comes, and comes quickly, many thousands must necessarily perish of hunger and cold.

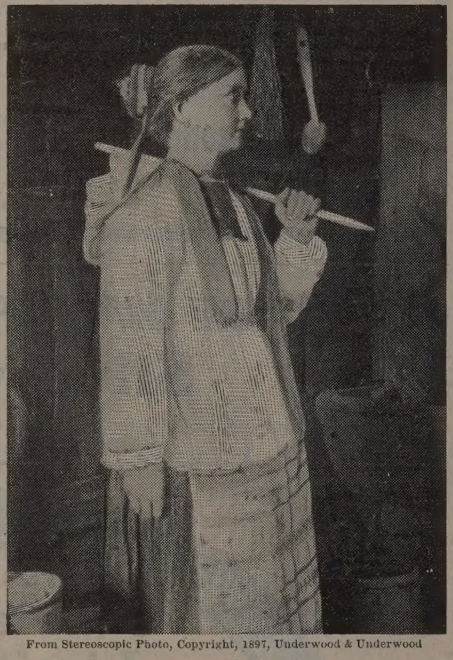
Pitying hearts that throb with sorrow,
By your deeds ye shall be known.
Give to-day, and ere to-morrow,
'T will be carved on God's white throne.

America Will Save Them

It is, indeed, a very sad picture that poor, suffering, starving Finland presents to the civilized world, and one that cannot but touch the hearts and enlist the practical sympathies of our own people, comparatively so favorably circumstanced. According to the recent census, Finland has over 2,500,000 inhabitants—honest, industrious, God-fearing and God-serving people, who have fallen upon evil times, and whom America will not desert in this hour of their dire extremity, nor suffer them to perish from off the face of the earth. Help will surely be afforded them, and in such bountiful measure that the calamity that has come upon them shall not overwhelm them. And thus the beautiful words of Whittier, written many years ago, shall have glorious fulfilment in the noble generosity of our ever open-hearted and open-handed people:

And as to Finland's sorrow
The sweet amend is made,
As if the healing hand of Christ
Upon her wounds were laid.

Then row thy boat, O fisher!
In peace on lake and bay;
And thou, young maiden, dance again,
Around the poles of May.



From Stereoscopic Photo, Copyright, 1897, Underwood & Underwood

A TYPICAL FINNISH DAIRYMAID

Sit down old men together,
Old wives in quiet spin;
Henceforth the Anglo-Saxon
Is brother of the Finn!

Of the Household of Faith

The Finlanders are an industrious, deserving, educated people. Of 470,000 school-children between the ages of seven and sixteen, 448,000 attend school. These simple folk have a great reverence for sacred things, and they are not ashamed to speak of matters concerning their souls. Seriousness is stamped upon their countenances, when eternal things are being discussed. During prayer, every knee is bowed, and at services held in the open air, every head remains uncovered during the singing, prayers and sermon.

Although the Finns are Lutheran as a nation, other religious bodies have a work in their land. The Baptists began work there about thirty-five years ago, and the first Methodist chapel was dedicated in 1882. Since 1891 the Methodist Episcopal and other churches have obtained legal right to religious exercise.

The Finnish people have often passed through the furnace of persecution, pestilence and war, and even under such trying circumstances have not forgotten to seek for comfort in the Revealed Word, which they have had both in Finnish and Swedish for centuries past.

Let us do good unto all men, especially unto them who are of the household of faith.—Gal. 6: 10.

Let us Act Quickly

It is for these faithful but distressed people that we appeal for help. Never yet has the generous American heart turned a deaf ear to the pitiful cry of the destitute, the desolate, the distressed or the hungry, and contributions have commenced to pour in from every direction; but so much is needed, so much is to be done, so much of misery and famine is to be relieved, that unless every one does a share, and does it quickly, little can be accomplished to stem the tide of suffering, starvation and death.

Midwinter is approaching in Finland, when the whole country is sheeted in snow and ice, and the temperature falls to from 20° to 30° below zero, adding greatly to the suffering in the North and East, where over 60,000 families will have to fight a grim, silent battle with starvation, and must succumb, unless quickly aided. In the last great famine in Finland, many years ago, over 100,000 perished. How many of the 400,000, who are now suffering, will live to see another spring?

Soon will the season of rescue be o'er;
Soon will they drift to Eternity's shore;
Haste, then, my brother; no time for delay,
Throw out the life-line and save them to-day.

An Opportunity for All

We urge every reader of this paper to seize this opportunity to place his name upon the roll of life-savers. Every pastor can aid the work by putting it before his flock; every Sunday School Superintendent can tell his scholars of the glorious opportunity of which they may avail themselves; for it is certainly a great thing to save even a single life. Every Sunday School teacher has here a chance; so also have the King's Daughters, Epworth Leagues, Christian Endeavor Societies, Ladies' Aid Societies, Young People's Unions, and the various other church societies. We cannot conceive of any nobler work than this, which gives us a share in averting so great a disaster as threatens the people of Finland.

Every contribution, however small, will be gratefully received and publicly acknowledged in THE CHRISTIAN HERALD. All money received will be cabled to Finland absolutely free of cost. Representative Finnish merchants and clergymen at Helsingfors, Uleaborg, and Wasa, have formed Relief Committees, serving without pay, to distribute the supplies, thus making every dollar tell in behalf of the sufferers. Address,

Finland Famine Fund

THE CHRISTIAN HERALD,

414-424 Bible House, - New York

God help poor Finland. God bless every giver.
God bless and multiply the gifts.